Animal Autonomy E-Reader
edition farangis

Edition Farangis: Animal Autonomy E-Reader

Jahrgang 5, Nr. 5
September 2024
ISSN 2700-693X

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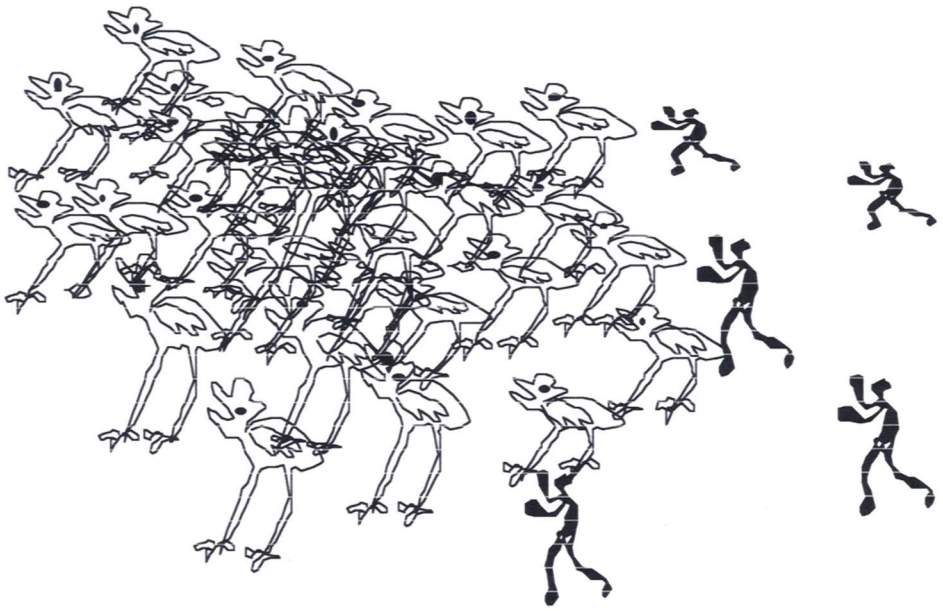
Segregation

“Segregation” in terms of Nonhumans and Humans implies segregated ethics, segregated subjectivity, segregated attributions, segregated environmental comprehension.

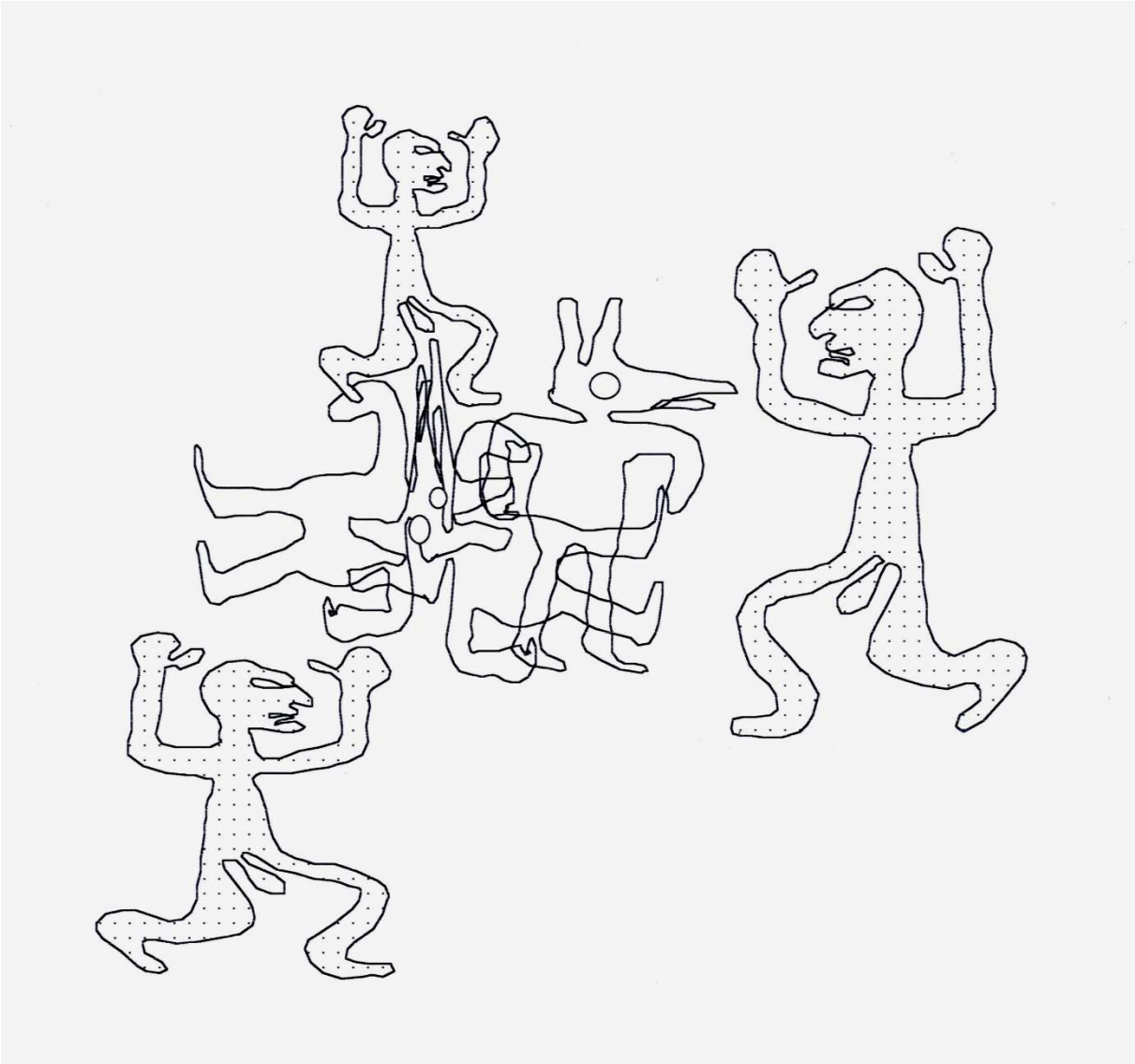


Always oppressive specifics

What if it's really illusionary to heal one evil by applying another evil? Like trying to fight an -ism
while (or with) sustaining another -ism – maybe inadvertently?
We don't need/see/want an antisexist society where birds are still being objectified as food.
Any -ism … has its own specifics. Being against all neg. '-isms', implies acknowledging their cases.

Antidiscriminatory Animal Sociology (1)

A socially just sociology means implying antidiscriminatory animal sociology. The levels of interaction between all subjects and all varying subjectivity need to be focused.



Thinking and Objectification

Thinking and sense-giving and sense-perception

No, you do not accept a radical multiplicity in being. For you, there is only one being that thinks. You do not locate thinking in any other being.
At what boundary do you determine when thinking should have been in just one being, a hominid?
And how did this thinking have to express itself? And what did this thinking have to lead to, what was the striving of this thinking?

And why do you determine that you cannot and do not want to perceive thinking in other living beings ‘as thinking’?
Why do you not want to accept the thinking of others as thinking? What is it about their thinking that you think isn’t thinking?
If a squirrel collects nuts, and buries kernels in the process, because she is also trying to spread the seed of the tree, you don’t want to see this as such and think: “No, animals don’t think anything really – they just don’t think.”

How do you know since when and which living being does not think or does think: do you think thinking must always find a certain expression, always lead into certain directions and to certain results? Why can you simply not accept thinking that is different, beyond ‘your thinking about thinking’ in your intellects world?
Among humans, you accept diversity probably only out of your fundamental existential “conformity-thinking” that you tie to your genetics.

Beyond that there is nothing. You think that everything that is thinking in self-advancement, must first have a human and humanoid form and development.
You have appropriated the concept of “thinking” in a sad, all-suppressing and horrific way, and you are using it to impose your “sense”, your sense of meaning, in those places where you think.

Thinking > sense-making and sense-perception.

Speciesism in Art and Veganism (1)

Speciesism and spectacle:
The display of a speciesist act
of harming or killing,
to desensitize onlookers
– lessons in ‘human might’

The nofun facts about (technical and self-declared) “vegans“ where I live: a not inconsiderable number of “vegans” where I live consciously and quite ignorantly associate themselves with the Nitsch-Scene. A little big reminder: supporting or tolerating speciesist art is as little compatible with veganism as is visiting zoos or supporting other forms of [objectifying, speciesist] exploitation. Even if arts don’t exactly fit in the category of ‘entertainment’ since it is defined as “high culture”, no matter in which area or in which spectacle nonhumans are being degraded,

vegans should in fact technically not partake in the support of such ventures and sustaining networks, enterprises or cultural institutions, etc.

A friend in Austria had the similar problem of encountering this ethical omission and ambiguity in her local vegan community. We definitely have it too in Germany, especially in some locations. An interesting fact in that context is that you have Nitsch-fans/supporters ranging from the far left to the extreme right. Even that is another aspect fellow vegans should likely be aware of. Speciesism goes across the board, especially aesthetically and intellectually furbished in “high culture”. It’s definitely not okay is vegans seek to omit arts from the social ethical vegan context.

This is basically an issue for vegan sociology.

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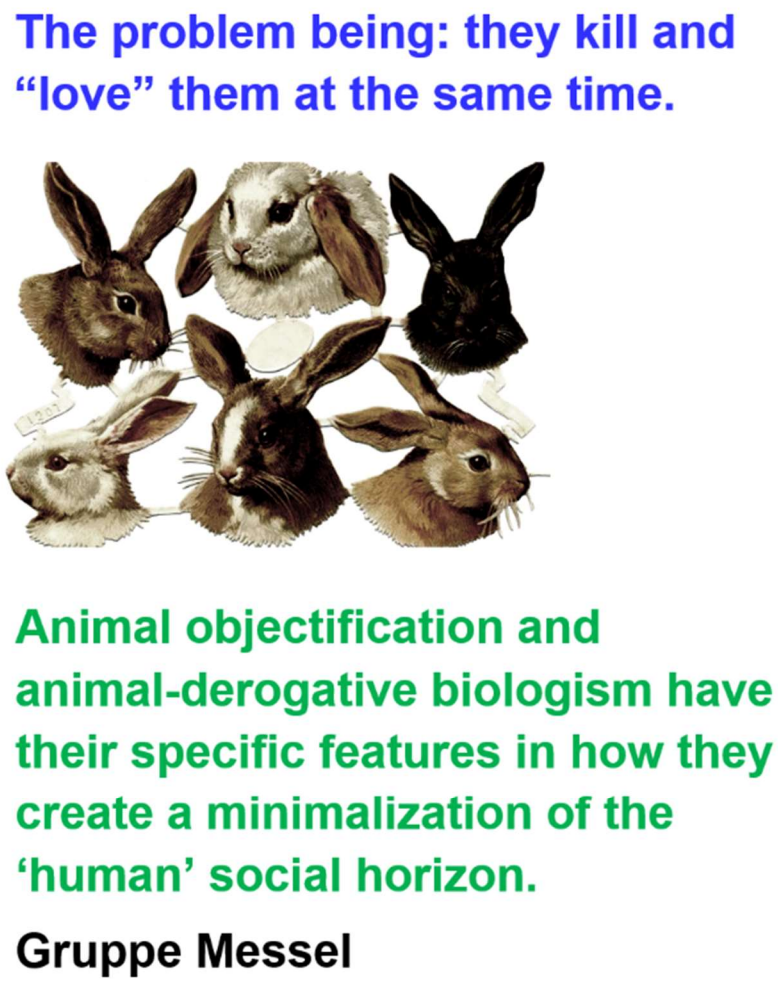
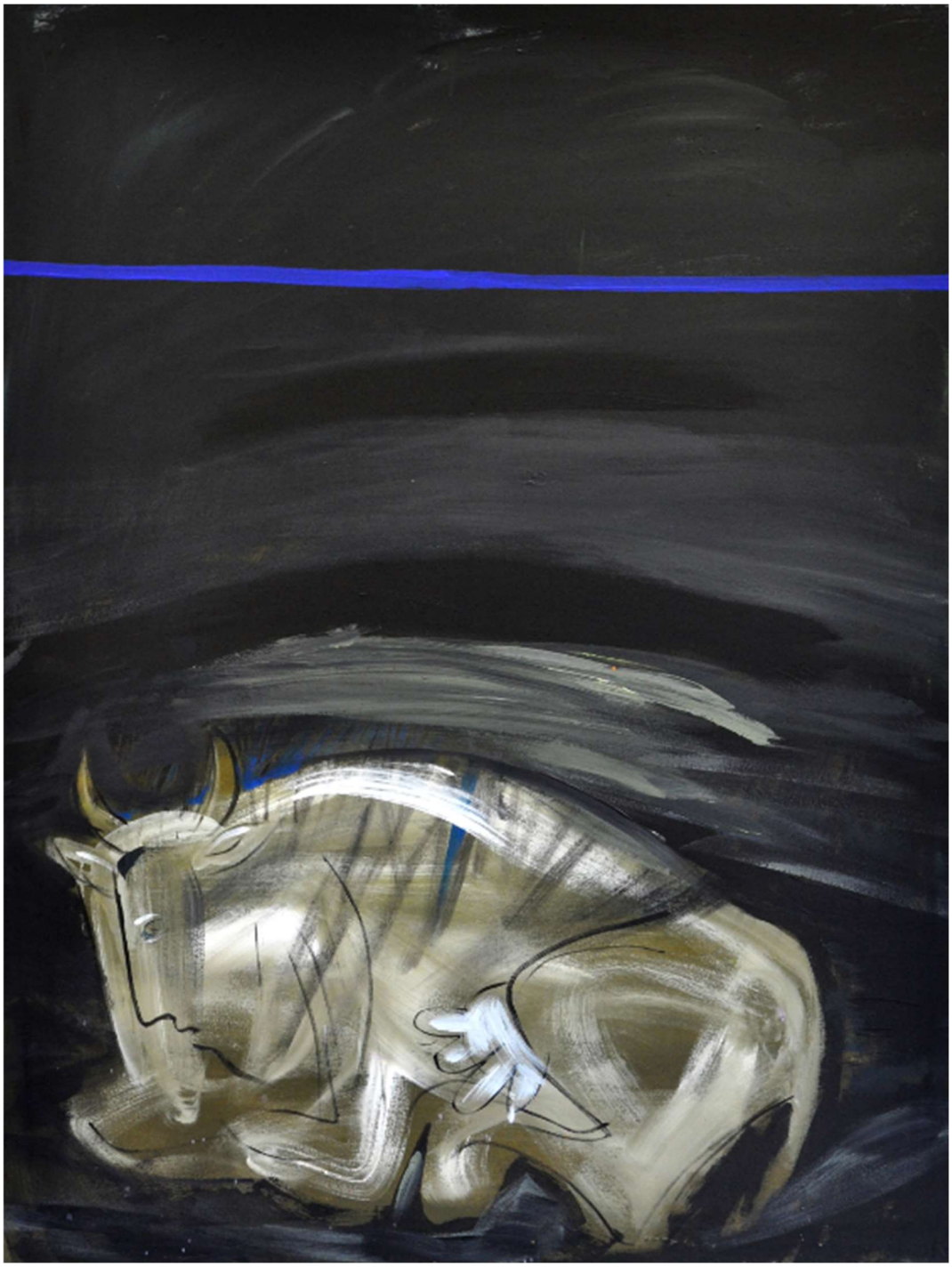
Killing and Loving Animality (1)

Killing and Loving Animality simultaneously is considered a very human thing.



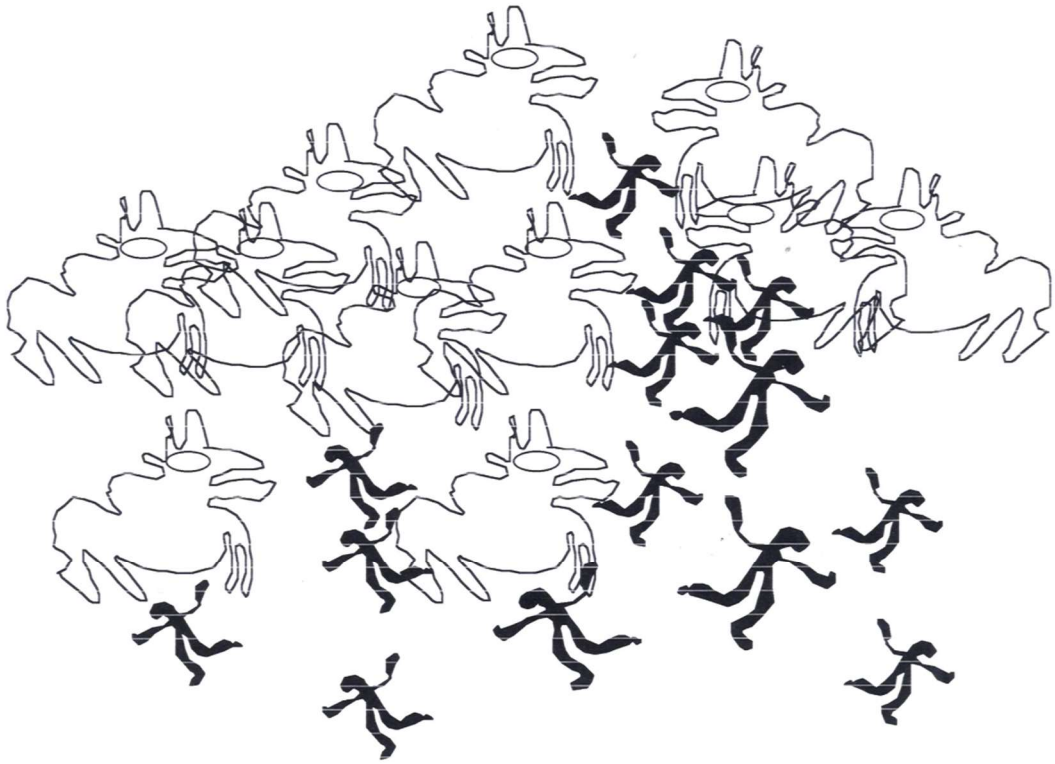
The problem being: they kill and "love" them at the same time.
> the Rabbits, the Horses, the Piglets, the Calves, the Emus …
Animal objectification and animal-derogative biologism have their specific features in how they create a minimalization of the 'human' social horizon.

Gruppe Messel



Justice together with Animals

Seeking justice isn’t an altruistic action. Justice for Nonhumans lays an interest in the principle of meaningful co-existence.
Foremostly it’s a mutual enterprise, a mutual necessity and a mutual direct and powerfully contextualizable gain.



The sadder sides of progress

We have a basically sad theory:

Being vegetarian obviously didn't imply that people were ethically „awake" about nonhuman rights issues, hence veganism emerged from vegetarianism, with the expressed goal to cover more interests of nonhumans.

Saying that I must add that I can't speak about all (maybe even individual) forms of nonviolent plant-based (…) lifestyles here, which people practiced, but which aren't known or covered by „vegetarian history".

The vegan movement either isn't an automatic guarantee that Animal Rights issues are adequately addressed. For instance, excluding the question of injustice, while eliminating the level of faunacide (or theriocides) on the levels of predominantly nonhuman-mass-murder-in-agriculture, means the killing and the violence do not take place at those spaces, yet still, the general and very fundamental justice isn't enacted, as an political and ethical process and societal development from the side of the human societies: Living becomes a problem in terms of damage caused to the environment, and the own plight and history as ‚the nonhuman being/group', that nonhumans experience, will still not matter (enough) as an ongoing strife … .

Of course the same even goes for Animal Rights definitions and movements themselves: Even Animal Rights – taken as the human movement, as the ideas, not the ‚thing itself' – can mean the theory (any given one) might be flawed or insufficient.

There is simply no guarantee for a perfect waterproof label that we can reliably go by, without constant cautiousness > there is still a long way to go, to solidify and carve out the human understanding and recognition of Nonhuman Animal Rights. Nevertheless it clearly, logically and assumably must have been a struggle within human communal life and intra-human encounters since the onset of human existence.

Saying that and coming back to the title of this comment we must say that the undifferentiated enthusiasm, evoked by new paths in society to „create a better world" …

a.) must still be seen in forefront of the historical and cultural discourses which are relevant here
and

b.) the present dominant settings, that evoke our enthusiasm are, in terms of Animal Rights, definitely not that what the ‚history of vegetarianism' and veganism might sum up and presuppose as guaranteed and inseparable implicit parts of their approaches.

It’s time that Animal Rights are independent and working far more differentiated that they do now, and Animal Rights must be far more radically outspoken. It’s time to very directly contextualize all upcoming relevant angles and perspectivities, so that no more sidetracks will become main evasive paths.

See in this context:

Antibiologistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals, Edition Farangis: Animal Autonomy E-Reader Jahrgang 2, Nr. 2, Oktober 2020, ISSN 2700-693X > https://d-nb.info/1219413275/34 > https://nbn-resolving.org/urn:nbn:de:101:1-20201011172701520258 27

Antibiologistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals (2). No Nonhuman Animal is an Agricultural Issue, Edition Farangis: Animal Autonomy E-Reader Jahrgang 2, Nr. 3, Oktober 2020, ISSN 2700-693X > https://d-nb.info/1219686662/34 > https://nbn-resolving.org/urn:nbn:de:101:1-20201015132220748565 79

Social Animal Portrayals (1)

Social Animal Portrayals:
Today's environmentalism tends to reduce nonhuman animals to the calculability of a pictogram. The questions raised by nonhuman animal issues are dealt with as a concern of ecological biopolitics. What goes beyond the mutual symbioses of flora and fauna is not being seen in its deep ramifications as contexts of meaningfulness for nonhuman life itself. Thus the hegemony of definition is maintained, by the goal of "saving earth" for "our" future. The human future. It's not automatically everyone's future.

Looking in a fair way at the level of experience

Some people who compare their problems to those of animals assume that their analogy comparisons do justice to the specifics of the injustices committed against animals and ‘the animal world’ by humans.

However, they do not really operate their comparisons of suffering in a basic degree of convincing consistency, or would they really want to claim that everything that happens to animals through humans (animal objectification, speciesisms ...) could be compared in real terms with their human-internal -isms, without overlooking both the concreteness as well as the overall setting of animal problematics?

Constellations and contexts are obviously different when people devalue, exclude or/and "dehumanize" people from their ranks in an exclusionary way. Dehumanization" takes place within human societies and human spaces of interaction, and must be viewed against the background of human history and the sociological contexts that are effective among people, cultures, human groups.

The political approaches for finding common solutions to intra-human conflicts, will have to choose a different perspectivity as a starting point.

In fact, in our opinion, it is somewhat insensitive to believe that the cause of animals is easily helped by analogy comparisons,
by not only comparing or relating the suffering, oppression, etc., that humans experience through humans, with the suffering of the human oppression of animals – which, in the overall context, first of all experience a fundamental negation by humanity – alone,
but by confusing two different political-ethical problems and the resulting catastrophes for the affected
as "similar".

We should be able to realize, without a far too crude recourse to the lamentable chain of human -isms, what it really means for animals and for us when animals are and have been just completely and perpetually objectified by definition in quite nameable, specific ways, by humans.

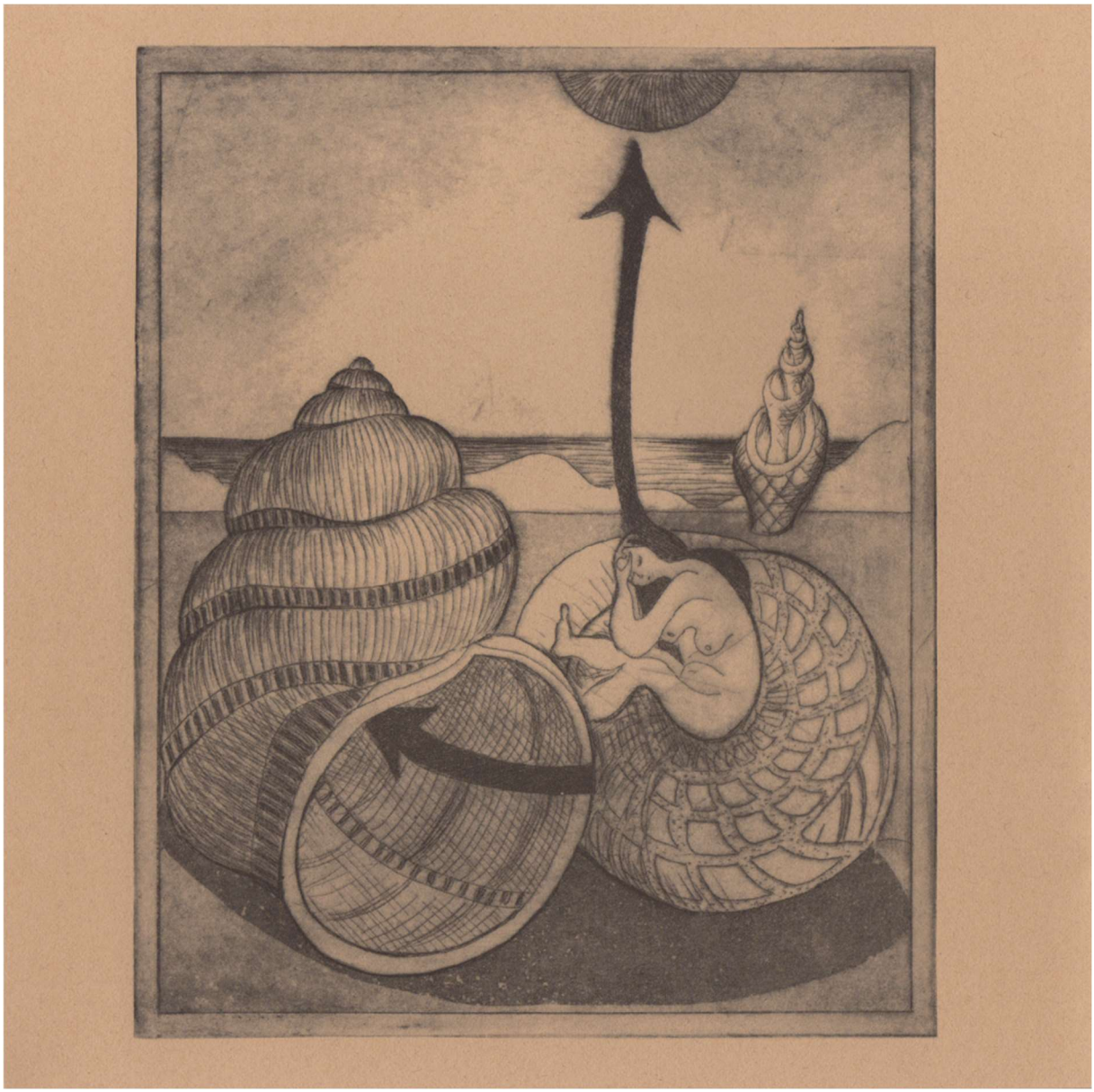
A conservative analogism is that many people generally think the comparison "we are treated 'like animals'" or "this person is as cruel 'an an animal'/this is something 'only animals do'", can always be employed by people as needed to contrast the criterion of 'humanity' with a negative of 'animalness' and 'being an animal'. Conservative analogism involves omitting the actual situation and interest of animals in one way or the other.

But as far as the more progressive side is concerned: With a more intersubjective and fairer approach, a blanket statement such as: "we share the same suffering" should first be questioned more closely in its justification. We would not consider such a statement to be a sufficient expression of solidarity. Because: If we move to a more just level, human intersubjectivity with animals would indeed mean that humans are able to really put things into relation and thus break the spell of discrimination – by making the situation of the counterpart (the animal victims/of animals as affected by human destructiveness) in this case really understandable for humans as being of a far more severe nature.

How can a human being assume that the concrete things done to animals by humans would have a lesser consequence for animals than if the same thing happened to humans?

If I compare myself with animals, quasi intersubjectively, and then come to the conclusion that we experience the same among humans in this human-determined world, then this is simply not fair to animals and does not represent the real events and the real history known to us.

And whether an intersubjectivity that contains so many discrepancies is an optimal way of approach, since there are still a number of other and perhaps more clear-sighted ways, we would like to put at this point as a question in the room.



Knowing things, while being undifferentiated

The relegation of " the main thing is being for the animals" into the corner, to which one assigns this title, distracts from the fact that the formulation "mainly for the animals" (a freely floating 'inner trend' of certain segments of groups dealing with animal topics) actually only represents a superficial consideration of the question.

The question whether "mainly for the animals" is ethically okay or problematic is in our opinion wrongly posed and inconsistently thought, because:

How is the animal question posed at all? In such a way that here actually nothing at all is about animals: since the specifics of their problem are suppressed.
The state we're currently in

Why should animal concerns be discussed solely in the subjects hitherto assigned to them, rather than in a *debiologized attitude* towards them? "Being a human being" is conceived as a sociological condition, while non-human animals and animality per se are put into categories of a (supposed and causalistically imagined) "behavioral-biological" dominatedness.

- *Animality* can be viewed in a *debiologized* manner
- Respecting existential diversity implies that broader perspectives than the *solely anthropocentric* are necessary
- Understanding existential diversity, which includes humans and non-human animals, as a "we" means: we can learn from each other, as *social beings* and *as living beings understandable in ecological contexts*

See on the 'specificity of the problem', and on the question of a critical and at the same time affirmative reorientation of Anthropos:

Ko, Syl/Johnson, Lindgren (2021). Re-centering the Human. TIERAUTONOMIE, 8 (2), https://d-nb.info/1234872005/34 > https://nbn-resolving.org/urn:nbn:de:101:1-20210606135347760898 75
The question of who and what Anthropos is – a question of plurality – needs to be asked again, no matter what.

How to deal with all the associations, against whose background animal rights activism etc. is always to be considered:

With so much existent opportunism – which has nothing to do with animal rights, but with the people – parts of the animal-issue-serving movements will always fractionate with all kinds of questionable sides. More clout for half-baked ideas and entirely different agendas. Less plurality.

The „Neverunderstanding“ – or simply the last layer of Animal Objectification?

LANGUAGE, COMMUNICATION, Animal Sociology and Animal Objectification

You can read this as hate speech, because it is.
Some people, or many or most people are simply not willing to quit applying either: biologism or a detouring language about possible intersocial perspectives and lived experiences in regards to Nonhumans and the problematics they are facing.
The subject
as a ‘social unit’
overcomes the category of species
> perspective of interest > Yarbrough > how did the concept or species arise …

“Race and species are arbitrary distinctions that arose around the same time in European thought. They are both driven by phenotypic differences but carry the weight and legitimacy as though they are biologically rooted, and biological is often associated with “fixed.” In biology, the biological species definition is considered the ultimate species definition. If groups are shown to have individuals producing reproductively viable offspring, then they are truly a species. More often than not, this primary definition is too difficult to test in the field or in the lab, so other definitions based on morphological and phylogenetic differences between groups are considered an acceptable substitution. But what the morphological and phylogenetic species definitions do is make the labeling of species just as arbitrary as race theory. For both, it basically comes down to: if you look a little different, do things a little differently, vary somewhat genetically, and even live in a different region from the basis of comparison, that’s good enough to label your group a distinct species (and historically, race and species have been used interchangeably) until some other “expert” comes along and says otherwise.” YARBROUGH, Anastasia: *White supremacy and patriarchy hurts animals*, 2015, talk held at first Sistah Vegan conference (German translation > E-Reader: Gruppe Messel, Jahrgang 2, Nr. 4, S. 3, 2020, https://d-nb.info/1215819366/34, we will archive the original English version, which so far

is published on our website at https://www.simorgh.de/objects/yarbrough-white-supremacy-and-patriarchy-hurt-animals/ at the DNB too.)

Again, on whichever foot you wish to put it:
The subject as a 'social unit' overcomes the category of species; so I call the encounter (direct and indirect, contextualized) inter-social and speak of inter-social contexts between 'social units'.

As 'subjects' we go into a form a 'social' exchange and encounter. Mind: the setting of encounter and thus contextualization can be seen either in contexts that apply a human-hegemonic claim, or it can be different than that … leaving open space.

The notion of species is a biologism. And yes: Life is obviously manifold.

We act as if the only form of objectifying and defining bodies and lives which categorically never implies biologism, is when we come to talk about and act in regards to Nonhumans and Nonhuman Natural Entities.

We at least agree to understand many Nonhuman lives as "living entities/organisms").

We pour the baby out with the water when it comes to differentiation. That we cannot avoid any harm and that we are far from a legislative logic that sees Animal Subjects and Earth Rights, etc. does not mean we can just keep drawing the old line of some idea of human hegemony and nonhuman disposability.

Biologism:
"Biology and ethology have somehow become the sciences of animalkind. It is from these sciences that social scientists (the sciences of humankind) uncritically and largely unwittingly derive their own image of animals and animalness. Animals have become associated with biological and genetic explanations." NOSKE, Barbara, The Animal Question in Anthropology: A Commentary, Society and Animals 1 (2):185-190 (1993), https://philpapers.org/rec/NOSTAQ (accessed 17.01.23).

A rhetoric of justice

Try for once to speak about animal issues without biologizing the concrete individual animal subjects or groups or cultures … , without metaphorizing them, without secondarizing them, without applying degrading frameworks of human enacting some kind of definitory or descriptive hegemony over a realm outside of their helpful and parallel damaging combative … intra-social interests.

The way in which we shaped our speech about animal issues and about animal subjects/individuals/groups/cultures/contexts … created and shaped our own image of them. Which is quite disabling in this society.

Unless we learn to speak differently, to critically conceptualize differently, by putting things into perspective, we – basically solely as members of the species "human" – will not be able to grow up to become a valid member of this place we are allowed to live in qua life.

We are not automatically tied to be so conformist, we don't have to stick to an exclusive "human" collectivity and an exclusive idea of forced similarity in out outlooks and understandings …, and this is why we here are angry and call people responsible for incessantly being incoherent about their aims when they unlock their inner forms of animal oppression and thus keep running around with this extremely thick worldview … .

A Hippocratic Oath in Veterinary Care

An approach that embraces a consistent palliative care in veterinary medicine will be the way forward from an Animal Rights ethical angle.
Tiersoziologie gruppe messel

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The different stages in life among animal friends

If I wish a different death for myself than the one I grant to my beloved non-human friend, this is a view and attitude that is problematic from an animal rights perspective. It is an attitude that provides information about a dysfunctional human-animal relationship.

What a perverted pseudo-animal love ... to “put to sleep” (“euthanize”) a 17 year old dog that is not seriously ill, that merely suffers from the same signs of aging that every living creature goes through as it grows old. At the same time, to use the dog for years for one's own image on social media, to demonstrate one’s “love of animals” and to earn applause for it, up to and including after the announcement that the dog is now dead and that one oneself would be terribly sad. (Own thought: how would one want to deal with me, if I were in the high age, seriously ill or in a palliative phase).

The discussion about “euthanizing” animals is not made any easier by the attitudes people have about their own dying and the desire of many to be able to release either themselves or relatives from the “agony of dying” more easily in the future, even through “active euthanasia” or “assisted suicide”.

People can negotiate such things for themselves among themselves. Hopefully. I am against the legally permitted active euthanasia in humans I must add. But in relation to animals, I find it frightening that the subject of palliative care for animals seems to appear on the mental screen of so few or hardly any animal

friends. With nonhumans, you don't want to go through the difficult phase with each other, you don't have the time, you don't have the support, etc. And most importantly, our society assumes, - as does the probably most prominent animal ethics expert Peter Singer [1] – that animals lose less in their death than humans would.

The whole chapter of death and dying from the approach, is evaluated completely differently in regards to nonhuman animals. Logically I see however also with animal rightists that exactly an opposite view is to be found about animals and their desirable peaceful and integral dying. Quite a few animal rights activists have, according to their own statement, through the experience of living together until the death of their animal friend, made the decision to become active animal rights activists in the first place. A prominent example of this, for example, is animal rights philosopher Tom Regan. [2]

I have had an intense written dialogue with animal rights philosopher Syl Ko about the problem of both veterinarians and society always tending to advise one to “euthanize” one’s animal friend if any health problems arise, especially in combination with old age. Syl and I shared the view that there is an urgent need for changes in society regarding this issue [3].

Philosopher and psychologist Steven J. Bartlett mentions as his motivation for writing his foundational text on oppositions faced by animal rights activists in the context of animals and the law, which he published in Animal Law Review in 2002:

“Dedicated to Heidi, who, although a member of another species, was a loving and beloved person in her own right. Her early death as a result of veterinary medical negligence motivated the writing of this paper.” [4]

In his analysis, Bartlett addresses the fundamental legal standing of animals, in which the basis for recognizing the human-animal relationship should in future lead to the fact that, in addition to granting animals their own rights, a foundation must be created in our legal system, in which it is not enough to take into account legally what these animals mean to "us" humans. For while it is true that animals, especially animal friends, can often essentially mean even more to humans than

other humans, this, according to Bartlett, is far from a sufficient basis for the recognition of their very own rights. In this context, Bartlett explains the crux of homocentrism as an objectivist fallacy [5].

In the case of “euthanasia”, we encounter precisely the problem that people think that, with all their love, their supposedly logically justified ethically segregative understanding of animal death is completely legitimate. Especially when this is constantly confirmed by their environment as the right thought process.

On what basis do people make the assumption that euthanasia, especially active euthanasia (or actively neglectful passive euthanasia where any forms of palliative measures are not being applied) would be a “good death” for our nonhuman friends? [6]

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[1] Singer expresses this in several of his texts, such as Practical Ethics (1979), Animal Liberation (1975), and here: "So normally, the death of a human being is a far greater loss to the human than the death of a mouse is to the mouse - for the human, it thwarts plans for the distant future, and it does not do that for the mouse." https://petersinger.info/faq [accessed 05/16/2023]

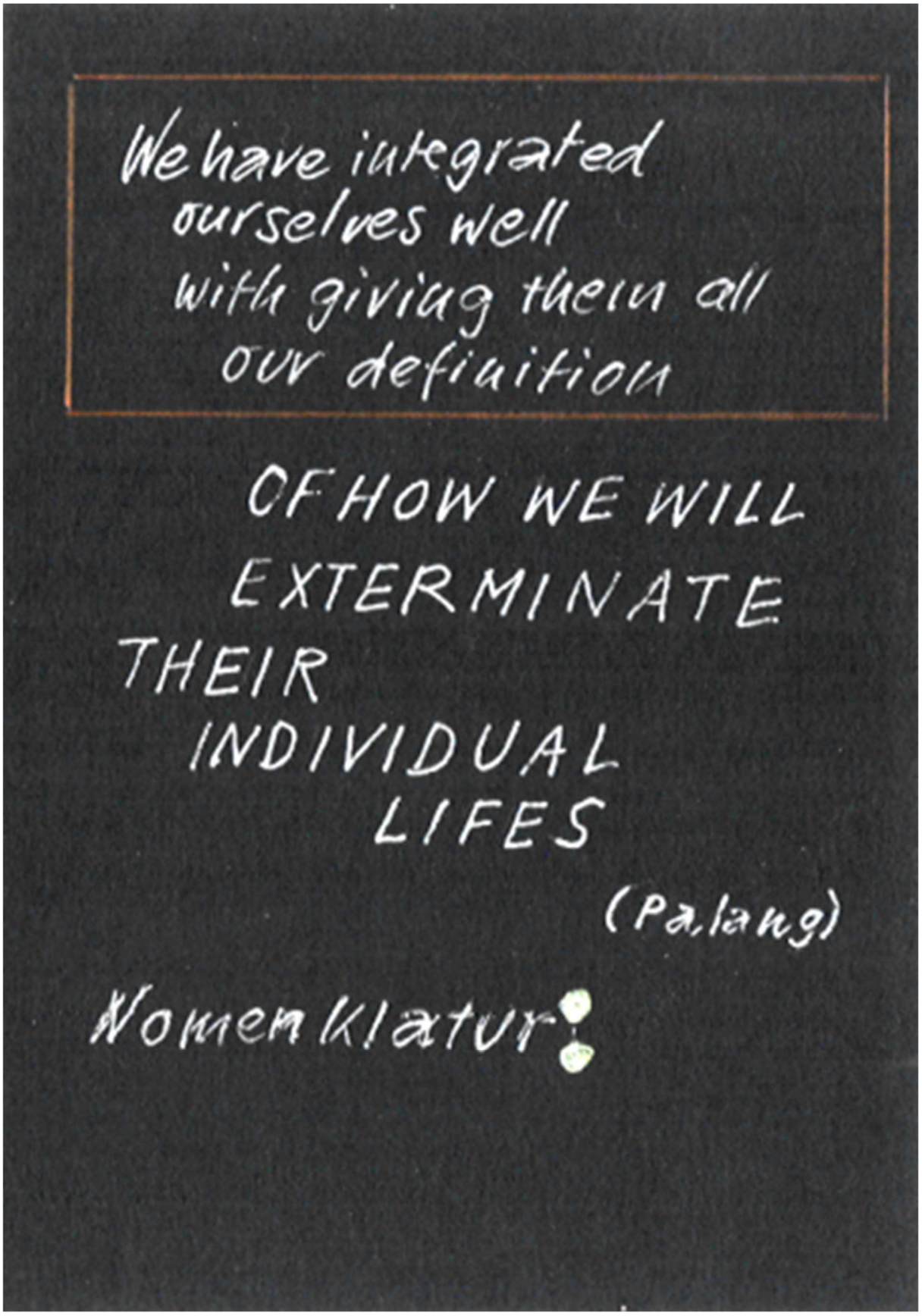
[2] A translation of an abridged excerpt from: Tom Regan, The case for animal rights and an Advocates for Animals interview with Tom Regan, in Animal Autonomy, Vol. 5, No. 1, 2018, https://d-nb.info/1210908557/34 , https://simorgh.de/about/auszug-aus-tom-regan-the-case-for-animal-rights/ [accessed 05/16/2023]

[3] Private written correspondence with Syl Ko. Syl Ko is best known for separating a subjectivist human-animal relationship in contrast to the objectivist perspective in which a human can position himself in relation to his fellow world, see: Syl Ko: A Re-Centering of Humans, in Tierautonomie. Vol. 8, No. 2, 2021, https://d-nb.info/1234872005/34 ; https://simorgh.de/about/syl-ko-with-lindgren-johnson-re-centering-the-human/ [Accessed 16.05.2023]

[4] Steven J. Bartlett: Roots of Human Resistance to Animal Rights: Psychological and Conceptual Blocks, 8 Animal L. 143 (2002), p. 143, https://www.animallaw.info/sites/default/files/lralvol8_p143.pdf , [accessed 25.05.2023]

[5] ibid, page 171, https://www.animallaw.info/sites/default/files/lralvol8_p143.pdf , [accessed 25.05.2023]

[6] The term "euthanasia", a definition > https://www.oxfordreference.com/display/10.1093/acref/9780199264797.001.0001/acref-9780199264797-e-813;jsessionid=39C96B5C9B5675CE5365080DF9D04187 [accessed 25.05.2023]


We have integrated
ourselves well
with giving them all
our definition
OF HOW WE WILL
EXTERMINATE
THEIR
INDIVIDUAL
LIFES
(Palang)
Womenklatur!

Biology and Biologism

Some people are either:
so deeply entangled in biologistic speciesism, that they presume a critique of "biologism" entails a categoric rejection of biology as one scientific perspective of organic existence,
or they are so racist, that they think a perhaps more nonwestern view on organic life, in terms of social life (for instance) and broad contextualities (language, life of mind/philosophy, 'spirituality', etc.) that rejects the leading back of everything "animal" to the narrow reductive view of strict biologically driven patterns of perspectives, means you are mixing up biology with biologism.

In terms of racism and sexism … they'd grant you the critique meanwhile – no matter what, yet with nonhumans the west is still not ready as of today to critically counter biologistic speciesism or biologistic attributions to nonhuman animality and all fields related to the questions of their interests.

Aschelminthes
SCHELMINTHES

Revised frag.:

Fragment: Many forms of speciesism

Why should speciesism directed against one group of animals be offset against speciesism directed against another group of animals?

Examples: horses > classic "farm animals" – "zoo animals" > wild animal species > "farm animals" – different species are often confronted with different speciesisms. There is no point in comparing one form of speciesism with another in the hope of sensitizing humans: all non-human animals suffer from forms of speciesism.

Antispeciesist Animal Sociology

Many forms of Speciesism

Objectifying nonhuman animals takes various forms:
– in legal terms nonhumans are classified as property
– in religious terms the separation is being made spiritually, man is preferred and given the right to dominate all that is on earth
– philosophical schools may give an array of different reasons for why whichever form of speciesism might be ethically sound or a right view to maintain
– the natural sciences differentiate between beings driven by instinct, the lower forms of life, the higher forms and man with the supposedly most complex make up of mind and brain.
– carnism could be said to be a term for one form of speciesism that classifies domesticated farm animals only (or finally, as in the case of horses and some exotic animals that are eaten, such as ostriches) as "meat" or suppliers of food.
– pets on the other side are, in spite of being loved by our society, also affected by speciesist views on them.
– wild animals are forced to make up the object for hunters and hunting culture's needs to re-exercise continuously the idea of a primeval and supposedly ideal condition of man as the hunter and gatherer.

– but also wild animals are affected by argumentations that target them in terms of whether they are intrusive species or should be seen as protectable.
For every animal species we seem to get one or more forms of speciesist views, classifications, argumentations. In every aspect that defines the human view on his or her environment, we seem to come across a derogative stance on nonhumans.
When we discuss speciesism we should bear in mind how complex and difficult to analyze the subjugative view on animal life is in our cultures and societies.

--

How negation of Nonhumans functions

Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today.

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Observation and objectivist claims

Quoting observational data about Animality
normally means
putting the system
over Animal Sapiens.
gm

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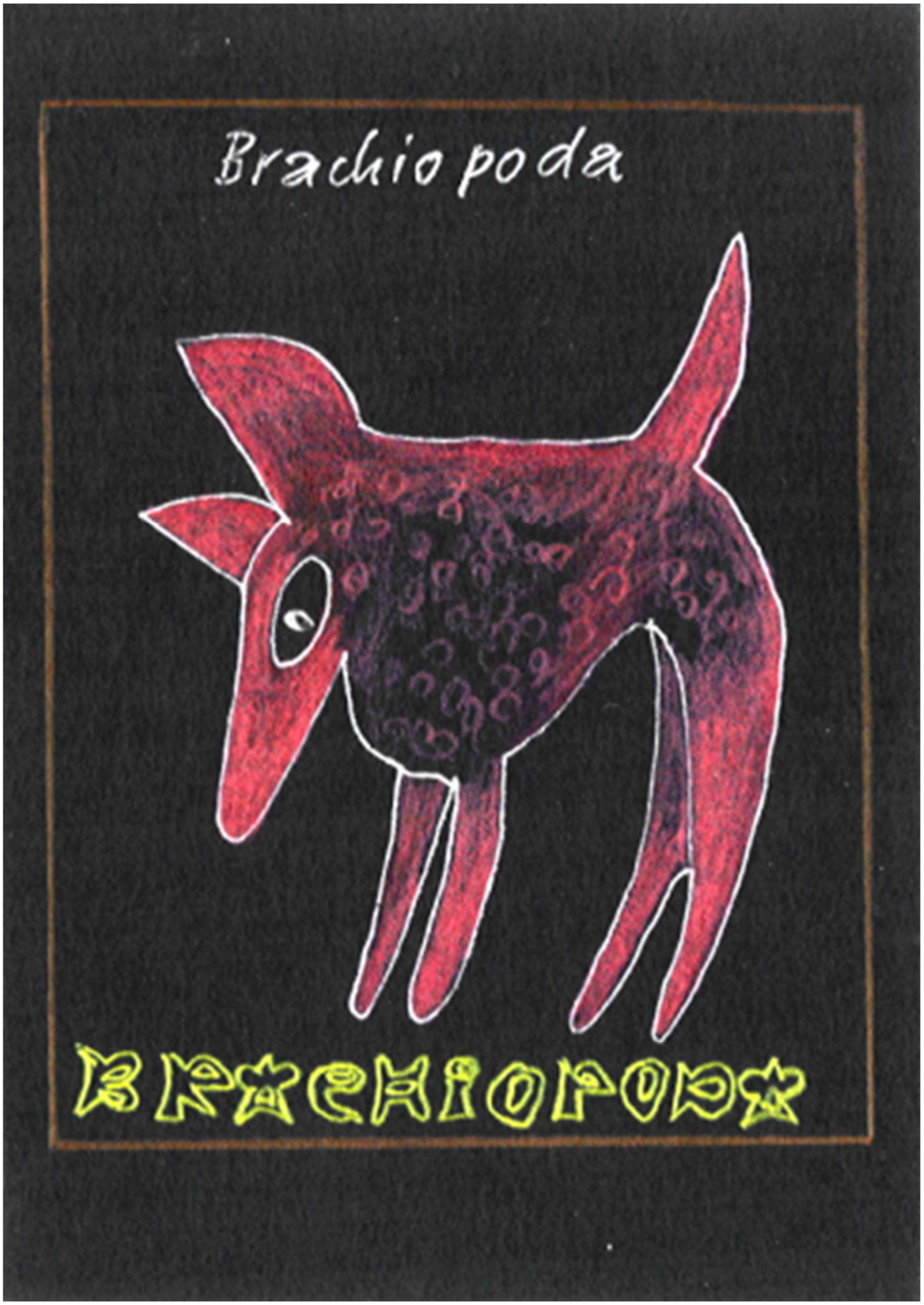
Brachiopoda
BRACHIOPODA

The layer of respect as preserved for those just like you?

Why does the result of being mainly informed by the natural sciences mean that your environmentalism is void of concepts of empathy, justice, solidarity, respect, and the like for Nonhuman Animality while claiming these kinds of social considerations at the same time and one the same basis strictly only for the genus Homo, the species Homo sapiens?

Seriously thinking about how Nonhuman Animality relates to the Natural World – instead of applying their stereotypical reductive paradigms (of animality equals a determinism of "foraging, territorial and reproductive behaviour") – might help all friends of technocratic approaches start to connect social notions of care and context with their Withworld.

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Speciesism as a divisionary act

Rituals of animal objectification leaning on „the national". Some people experience participatory acts of animal degradation as unifying; in the display of their speciesism, people thus become – in an ultimate way „connected" – indifferent to the opinion of their opponents.

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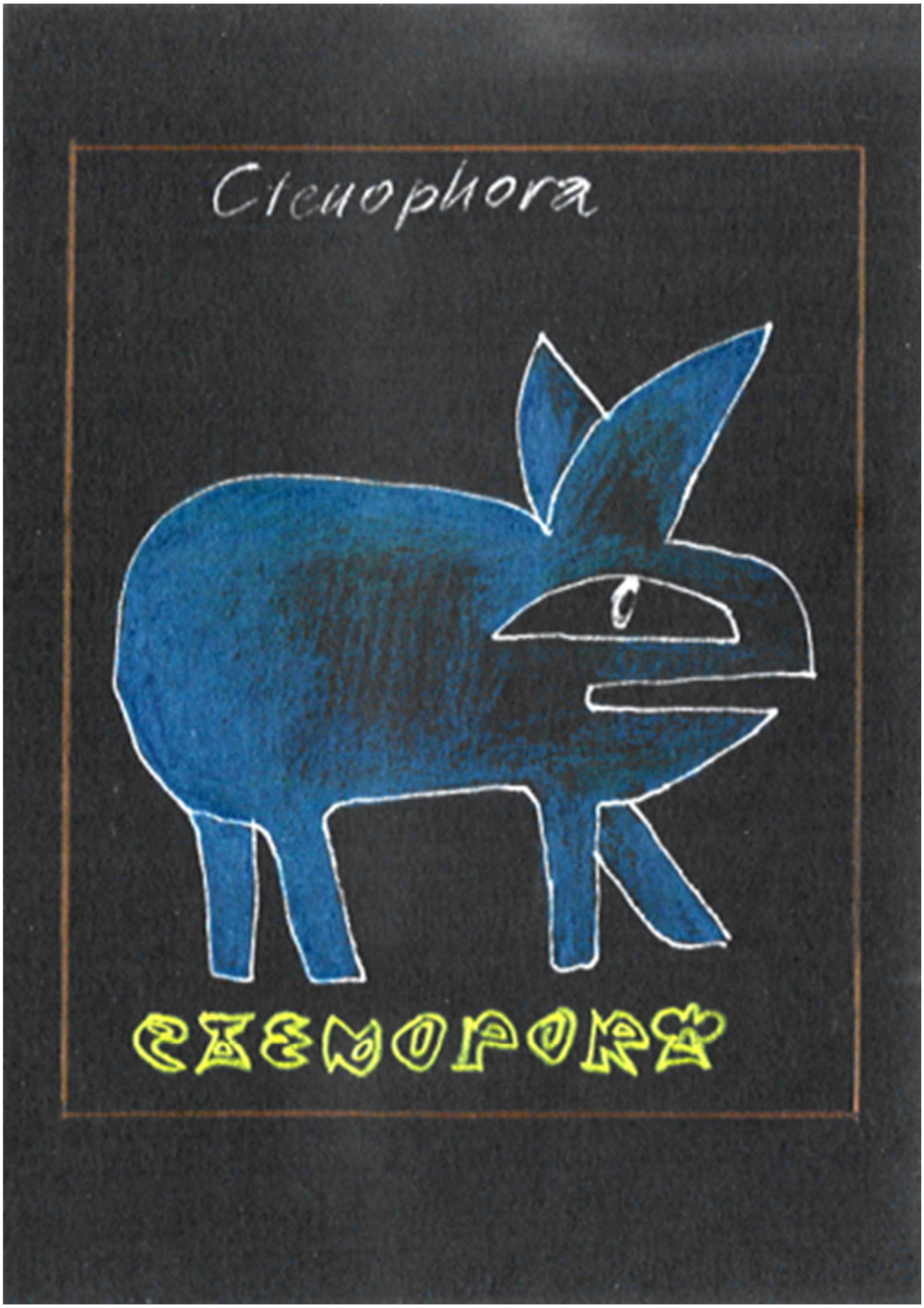
Communication Diversity

On an individual or the group level:
every ‘one’ […] who communicates should be able to use their ways of communication, their ways to communicate. This must be valid for all cultural terrains. And we must acknowledge – in the sense of a parity right to communication-diversity – equally Animal Languages and Animal Communication.

Regardless of our ability or inability to deal with the fact that communication and language diversity are not a single evolutionary phenomenon or god given gifts, or anything in the sequence of ethically-segregational thought.

Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today. Animal Sociology


Stenophora
STENOPHORA

How do you call the Faunacides?

Zoology vs. anthropology, ecology
Is the term „zoos“ too biologistically connotated?
Oikos and even environment and nature are all loaded terms.
Zoocide / or if you want Faunacide, but please just don’t minimize animal murder compared to human destructiveness directed at nature and humans.

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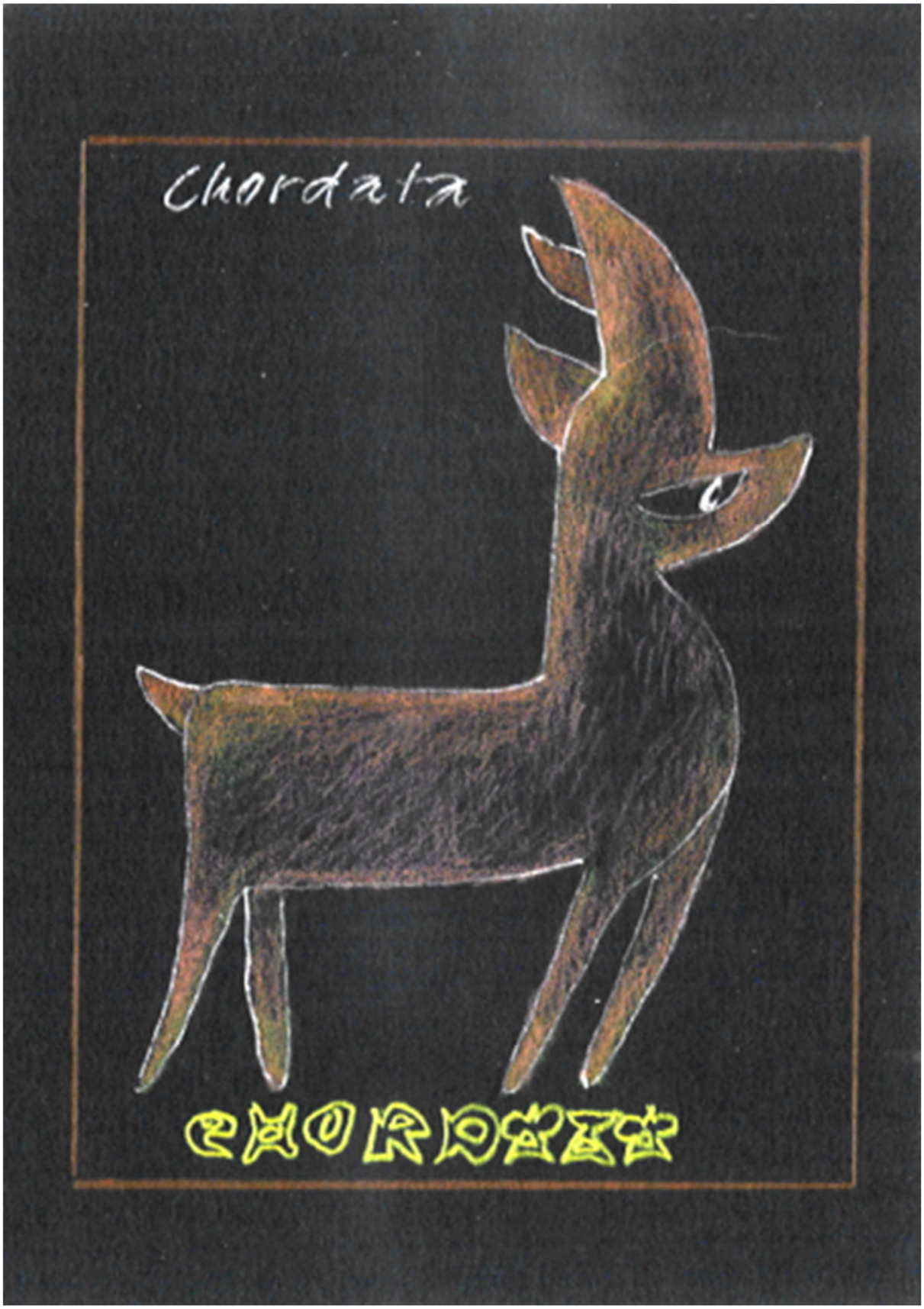
Animal Rights, New Green
Vegan argumentation strands
should not support animal objectification consciously or unconsciously,
by trivializing the > killing machines
[> „animal exploitation“ instead of injustice to animals]
and bringing a legal issue to the level of discussing „best products“ [markets].

BESTIAE
OBSCURAE

Fake activism: At the expense of trees

Last counter-reaction to a hopefully last generation: You’re not destroying the one(s) that you are trying to save, are you? And if you calculate such things in quantities, then you do not appreciate the value of ecosystems.

A sawed-off tree might be outrageous as a reminder-/symbol, because of the C02 storage, because of the cost of planting. But because of the fact, that every single tree is constituent for the whole ecosystem as a living network of single open organisms, etc. nobody mourns.


Chordata
CHORDATA

Specifics of Animal Objectification: Food, Physis, History
[Rev. 27.02.23]

Specifics of speciesism

Where intersections turn crossroads: shared factors of oppressive functions, separating markers. Seeing what makes each case unique might help putting the puzzles together.

>> If you keep relegating animality into reductive frameworks while doing animal advocacy work, your activism isn't really aware of the scopes of ethical, political, sociological interfaces between nature-animality-humanity …

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With all the intersections (and what I'd additionally call the interfaces, equally) given, there are also clearly factors that in the end of the day categorically separate one system of oppression from another, and in the case of the functionalities of nonhuman animal oppression we have these unique markers that we must address in order to analyze what exactly this phenomenon 'speciesism' / animal objectification is.

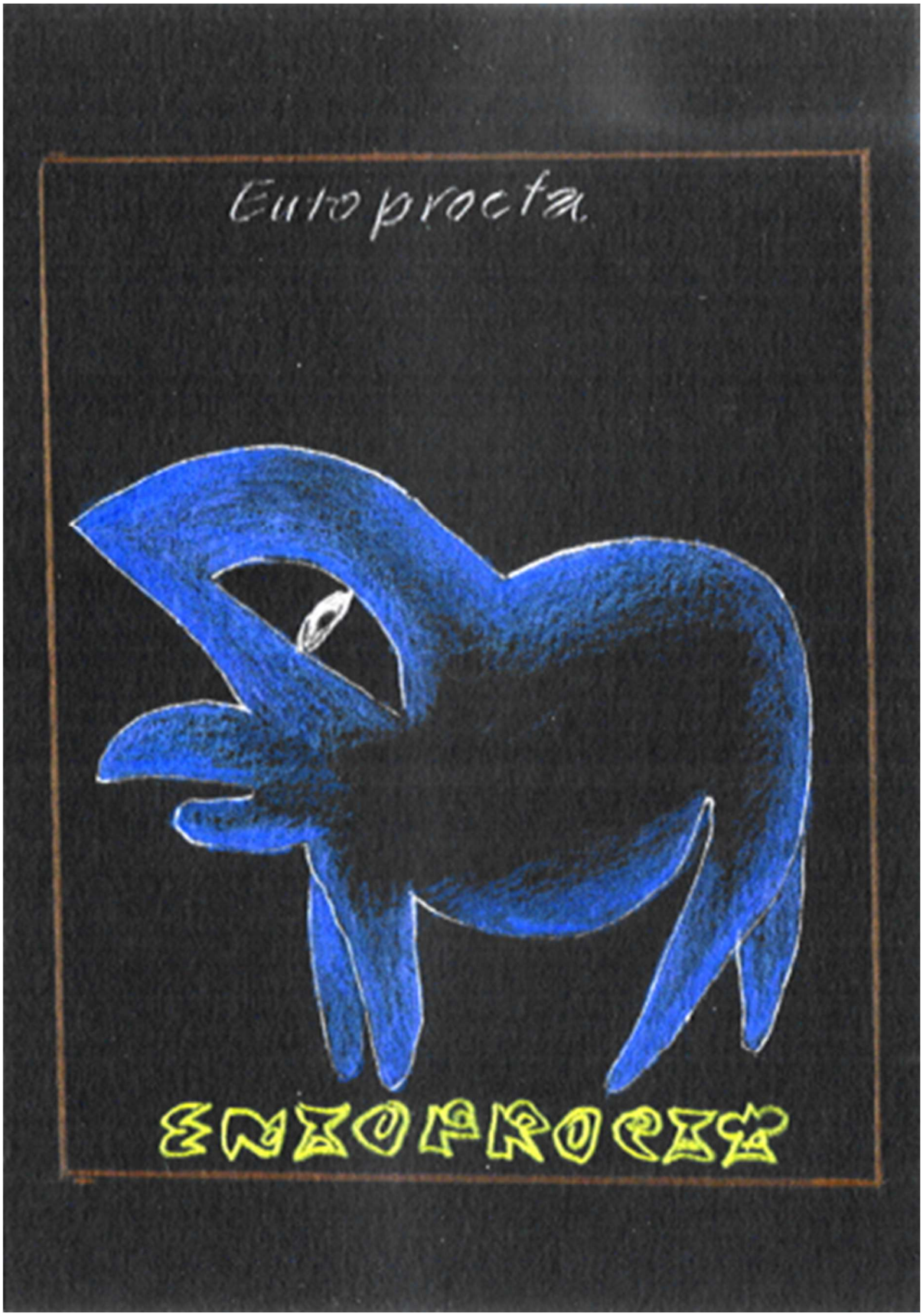
The mechanisms of sexism, racism, ableism and basically any way in which living individuals are actively and passively negated can be understood in their specific manifestations, that are specifically experienced by the individuals and groups who become victimized and who are affected. Intersectionally in terms of nonhuman oppression we would need the factor of having experienced being designated the role of actual "food" for example in a completely righteous manner, not in an ambiguous state. We can't deny that nonhumans know what they are the victims of, to deny nonhumans knowledge and awareness would be biologistically speciesist. The complexity of oppression is fully known by the affected nonhuman individuals and groups. Perception does not need to happen from one particular "human angle" in order to be valid; the is no reasonable antispeciesist ground on which to deny animal sapiens to be animal sapiens.

That being said one must add that it is true that life is being negated in its dignity in any cases where oppression takes place. It would be problematic to draw lines of known -isms and for example overlook individual cases of denial of the right to life and dignity.

When we involve the complex-of-nature for example, we are going to get rather into understanding how life overall is being classified and negated in a fundamental way, and that not just an oppressive class, but the individual enactor of destructivity is the thinking and acting agent that should be taken a look at (after all ending destructivity is an emancipatory process at its best) […].

If a nonhuman animal that is considered to be a "farmed animal" crosses a street where people walk and don't expect him/her, and if a human who is oppressed crosses a street, we categorically have the scenario that no matter what, the nonhuman animal will be considered a lower life in the specific sense of a food provider and a utilitarian-type "resource". The nonhuman will be excluded from the human race, which poses a problem to the affected […] in itself, but also be relegated in the realm of "nature", which is generally systematized as the sort of "antagonist" to human" existence: this makes up speciesism and such type of specifics need to be analyzed in all detail.

When activists solely focus on nonhumans, they tend to leave nonhumans within the biologistic speciesist paradigm. Intersectionality gets us away from biologist patterns, to a partly ambivalent extent. Yet what makes speciesism speciesism, and what makes oppression oppression, and what makes humanity in total to have lived on a specifically nonhuman animal and nature oppressive basis and on other oppressive bases that affect any life in any possibility? I want to face human-created histories in terms of all existent injustices equally.


Eutoprocta
ENZOPROCTA

Specific criterions of speciesist- / animal-objectifying humiliations: (1) designation as a “food” resource

Why is it important to highlight the specifics of an oppressive system: The structure of denial and negation mostly serves to “legitimize” oppression/injustice, and these kinds of ‘humiliation’ take specific forms and function as instruments of oppression. In the case of speciesism the title as: food i.e. being designated to be the food the oppressor “nourishes” him-/herself from, plays a most tragically remarkable role.
[I still have to write about animal-objectifying-necrophilia.]

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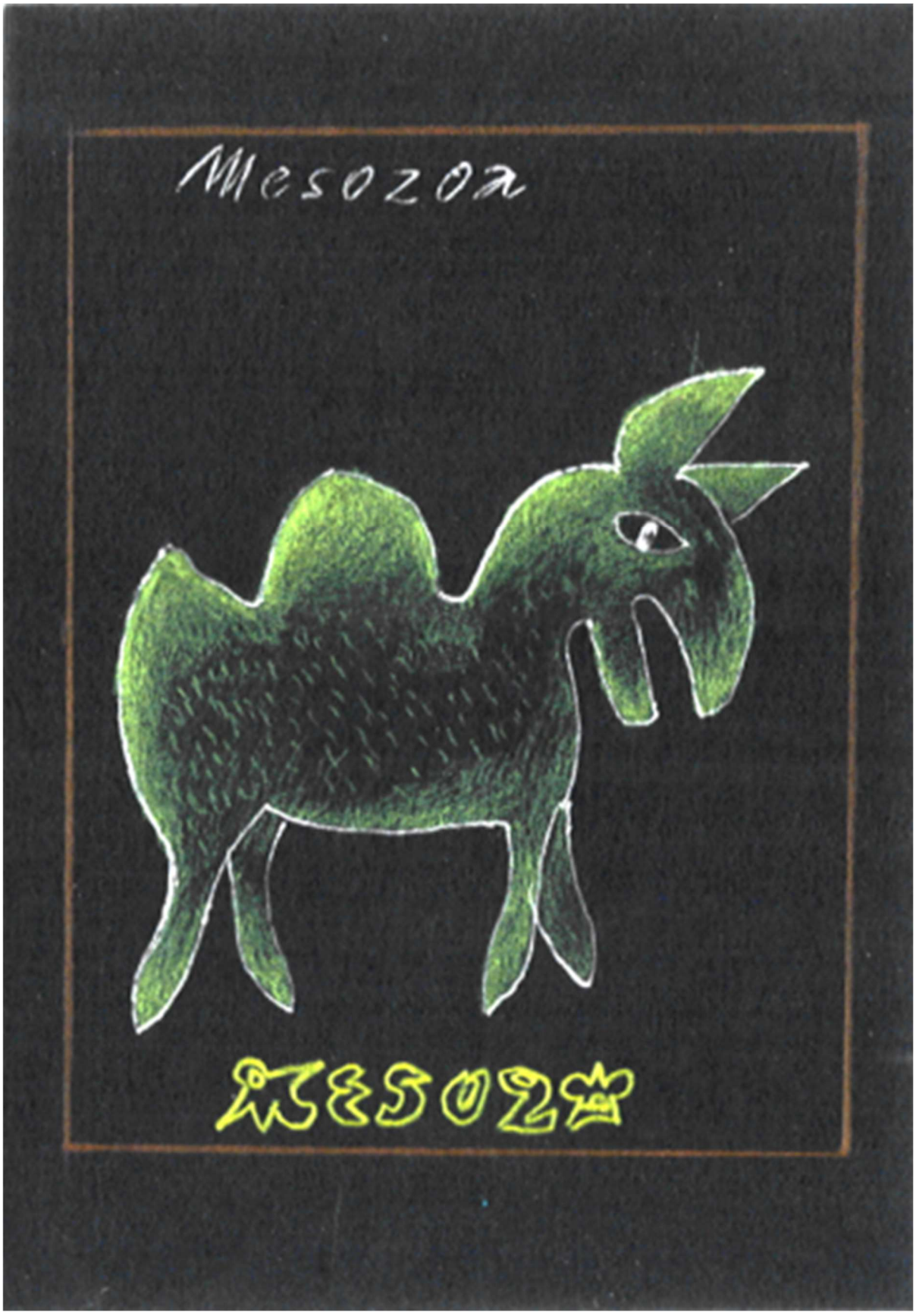
Specifics of speciesism: Physis and visible presence

– The differing, specific physicalness of a nonhuman animal is the criterion upon which humans base their argumentation of proof: that a nonhuman animal cannot physically reason to a more complex content than the limit and quality of capacity the humans ascribe to them/him/her.
– The biological markers become an absolute-instance-of-ability in context with quality of existence and existential meaning.
– The state of being a nonhuman animal in itself becomes thus supposedly fully explicable, the constructed explicability has so far never taken out of the human-defined context, not even by their defenders.
– Only in mythological and ancient human folklore we find traces of different ascriptions to nonhuman animal physicality (partly also in children’s literature and modern folklore, but to a more [hegemonially-] humancentric extent).
– The big religious belief systems built their image of the human and god on an equal plane and set that as a standard criterion for leading a qualified reasonable life separate from the state of nature, nonhumans had been even in ancient philosophies seen as the same as ‘brute nature’ – based on their physical difference and uniqueness/specialness.

– Even today the comparison between “humanness” and “animalness” is being sought in favour of humans as the quality marker for reason and ethics; ethics, morals, reasoning, love, relations, socialness, etc. it is not fundamentally sought in different nonhuman cultures – most prominently: ‘language and philosophy as bound to the physis of the human, not the nonhuman’, whereas wisdom is sought in “nature” to a huge but yet unclear and unexplained extent in humanity’s endeavors.
– The natural sciences were a tool when they dealt with bodies of animality, to draw separations, thus Galen and later Descartes famously vivisected, while basing themselves on a mixture in their thought between religion and ‘natural sciences’ … Natural sciences only emboldened that certain physics are bound to certain existential qualities, which the human will define and ‘prove’.
– A seperationist culture is being created in human social life, where humanity and animality and nonhuman life is finely segregated, basically (and basically philosophically), so that people don’t even think and see anymore, but solely follow the total norm.
– Sadism, violence to the physis of nonhumanity is the warning shot, the societal execution, the harshest separator that keeps humanity a wanted and unwanted enemy to animality (as operating with fear i.e. ‘speciesist [psychologically and socially] totalitarian structures’).


Mesozoa
MESOZOA

Specifics of speciesism: History, how we see “the past” and how we preserve “what is important”.

Our collectively built historical consciousness, (most of) the legacies predominantly nonhuman-ignorant communities and collectives value:

We relegate nonhuman animal history and nonhuman history in general into the natural-historic chapter of basically human history.

We ignore nonhuman narratives; we ignore positions outside the [hegemonial-] anthropocentric dogma when they come from nonhuman perspectives, we haven’t developed any comprehension for nonhumanity on non-speciesist / non-animal-objectifying levels.

If we chose a nonhuman-encompassing mode of (openminded) perception and developed (sensible) accesses to nonhuman notions of ‘being-in-time and socio-cultural-contexts’ in their terms (…), we’d be able to phrase nonhuman perspectivity in our words, without referring to biology or other reductive explanatory segments into which animality has continuously been relegated.

Collective memories

Museums, when they are about culture, thought, introspection, mental “wealth”, aesthetics: nonhumans are at best a means-to-an-end within these contexts, they are never represented as standing for their own complexity in broader nonhuman-encompassing historical contexts.

History in itself is seen as a concept and experienced-phenomenon only conceivable by humans, and amongst humans themselves history is being selectively purported.

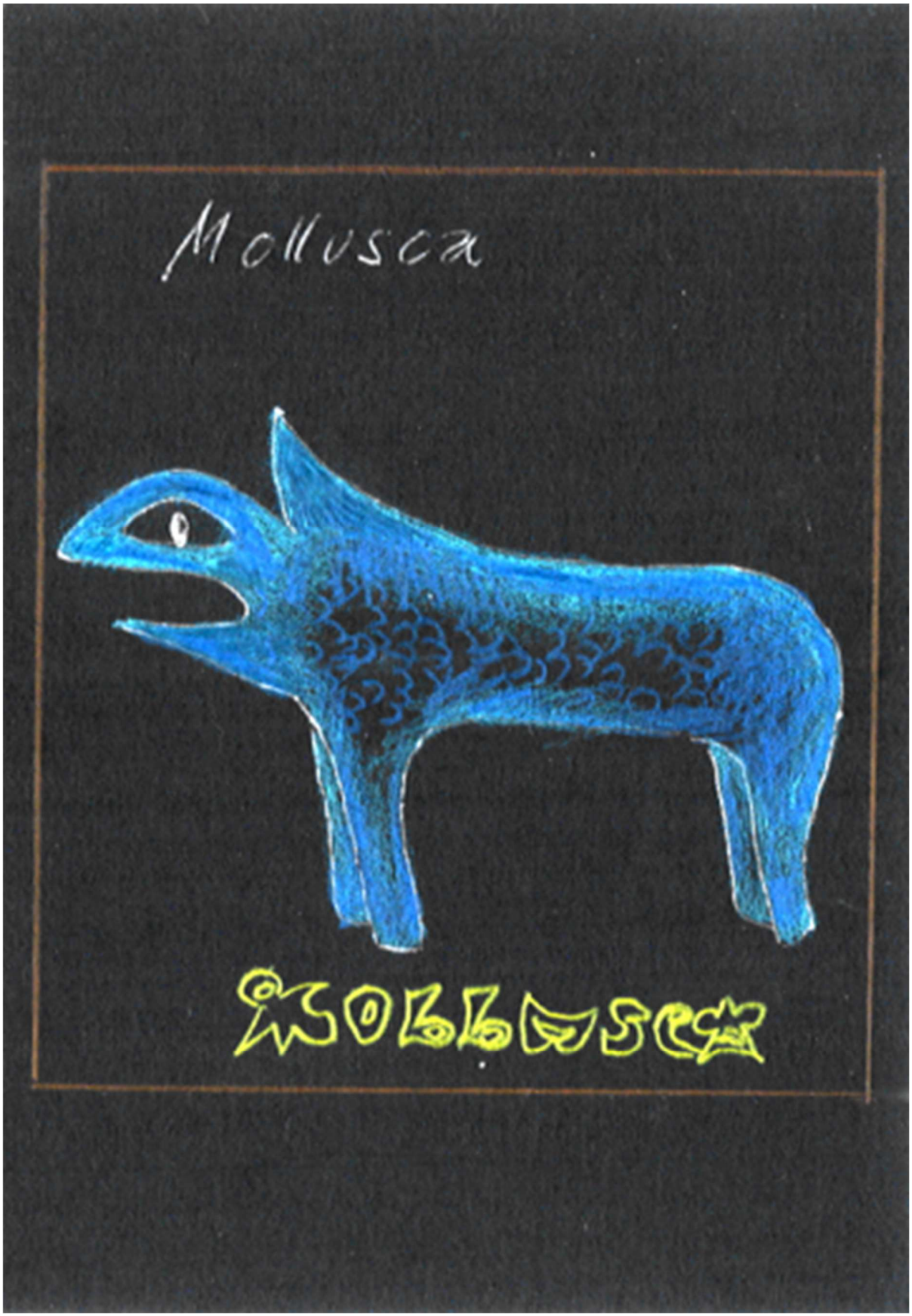
Memories of nonhumanity, from their and from nonhuman encompassing perspectivities, are being nullified, consciously conceived as irrelevant and mentally achieved within any of the manifold speciesist / nonhuman objectifying categories of human- or rather [hegemonially-] humanity-centered perceptions.

Specifics of animal objectification: the reification as …

Some people tend to humiliate nonhumans by an addition of means of ridiculing and making conscious ‘fun’ of the wares/items/commodities/chattel that is physically being generated from the factual bodily torture, the violent denial of physical freedom and murder that is enacted [in general sanctioned conformity] on the objectified individuals/groups of Nonhumans.

Meanwhile this actualness of Nonhumanity experiencing these human attitudes towards them is being blended out by a purposeful priorization of the always again and again observed supposed “own human” collectivist interests, on the individual human side aswell as on the shared level.

More on > specifics of animal objectification > Specifics of Animal Objectification: Food, Physis, History > https://tierrechtsethik.de/specifics-of-animal-objectification-food-physis-history/


Mollusca

The Nature/Human-Dichotomies and Animal ethicists?

Animal ethicists who begin their texts with an emphasis on the nature/human dichotomy, so that the reader knows there is no threat of uncertainty here: Do they even notice that their approach to Nonhumanity/Nature may be informed by questionable chains of philosophical fallacies?

In other words it's commonplace for Animal Ethicists to still purport that very dichotomy, that after all, brought us the anthropocene. A discipline shouldn't be that inwardly contradictive.

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Clashes in Worldviews (1)

Clashes in worldviews. I was just gonna write about them, then I came across this very vivid example:

Here we see a good example of clashing worldviews. If I add our view, we'd even have three differing positions. However the chauvinism of the view pertaining to the cartesian-style „de-soulification" of nonhumans, quoted, is remarkably hegemonial in its unfounded claim … .

Referring to conversation on Twitter > https://twitter.com/Unpop_Science/status/1633561081762430976 [accessed 25.05.2023]

Needless to say, I guess, that in regards to Nonhumans, since humanity so far doesn't get its act together, people can just have the most absurdest theories they distribute about „how" animals would be, what they tought and did not think, that they wouldn't think at all …

If assumptions are goodwilling and considerate towards Nonhumans, fine, but if they drivel with destructiveness towards our Withworld, then we got a serious ethical problem.

Biological arguments, yes, they highlight physiological aspects. But like in Human Rights you don't require physiology to agree > from the philosophical angle and on basis of common sense, that humans have that what we understand as dignity: Same is valid for Nonhuman uniqueness.

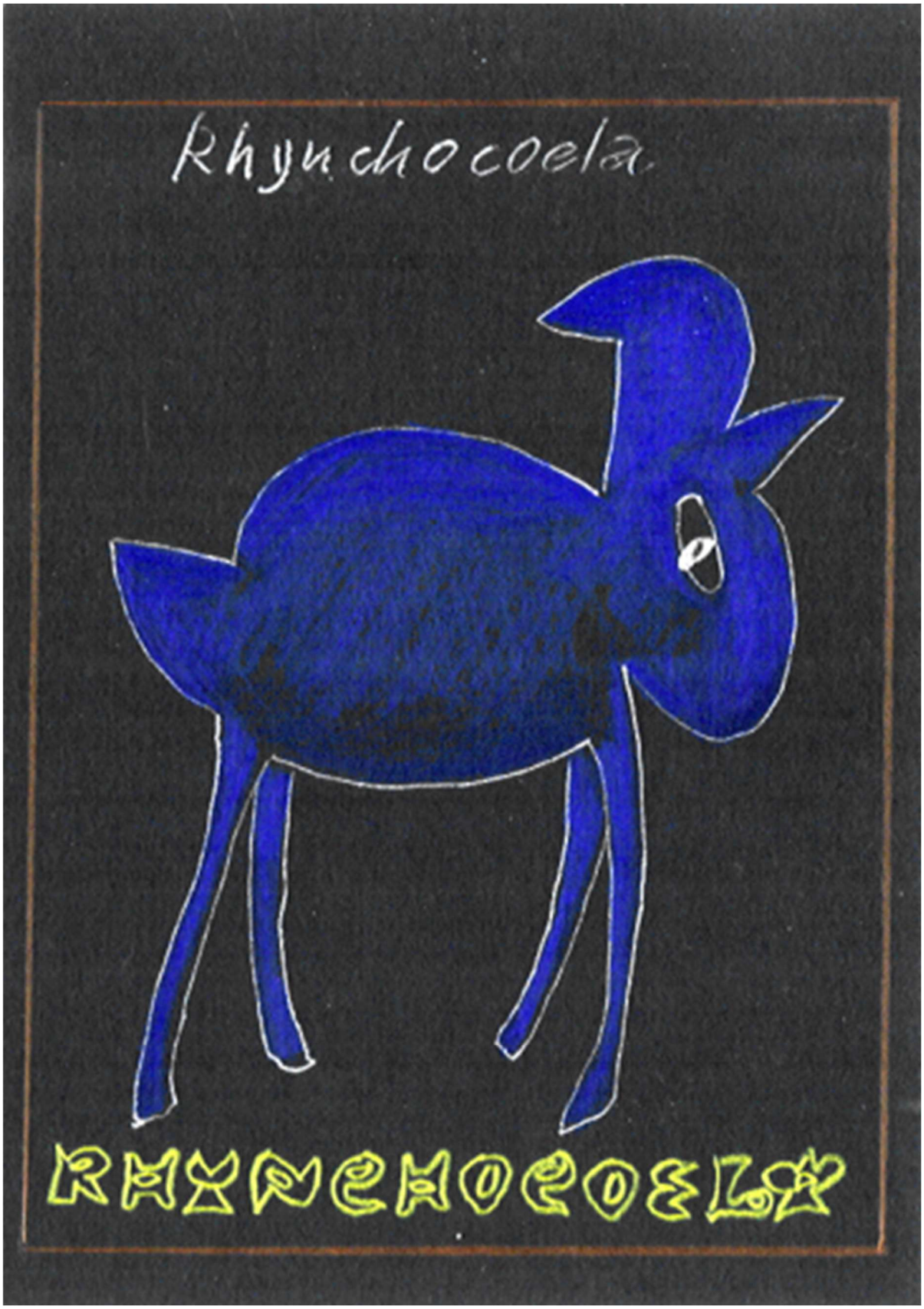
Basing the notion of rights on the biological factuality doesn't cover the concepts of anything pertaining to > „what do we conceive as autonomy/dignity/thought/language…" those things need to actually really urgently need to be put in order, need to be rethought, reconsidered, corrected > philosophically.

The person with the cartesian de-soulification thing going on in the first place denies Nonhumans their (unique) dignity, this act is, as it is usually done today, covered up with „misinformed" physiological claims, that are still basing on conceptions that formed big parts of human hegemony …..

--

Who kills who

It's also a logic: if/as animals kill animals, humans can't be radical animal rights activists, for instance. However nonhumans among themselves are one thing. How one sees humans and defines one's humanness remains a point of contention, seen from all possible perspectives.


Rhynchocoela
RHYNCHOCOELA

Human and Nonhuman voices synergizing

If you recognize that “voice“ is an idea that can find correspondence in our view about Nonhumanity, then referring back to biological end ethological ‘expertism’ (> definitional sovereignty) to interpret nonhuman voices seems to be fully missing the point of where our behavioral and perspectivical change should become a new reality and shape a new tone in “us”.

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Companion Animals in microsanctuary squats and insisting on the outraged mode

This is a paradox:

People choosing rhetorics to address speciesist-eating-behaviour by saying “what about you ate that other Nonhuman then?“ – the carnist approach in circumventing the bigger picture – however saying at the same time: “Do not pass on communication that is morally outrageous” [1] in an interview with a group that disseminates news about atrocities that are being done to nonhumans.

You have to pass on the facts. And logically the facts that happen in this world are causing outrage in many people.

To suggest you stop people from being willing to eat most brutally humiliated and killed Nonhumans by just making them aware that Companion Animals are „also animals“ that we might „treat better“ because we don’t „eat them“. Yet the actual „better treatment“ only takes place in our warped speciesist anthropological settings.

That we might do different things to different Nonhumans in different spaces, does not change the overall problem we are dealing with.

Another author suggested we should not “keep pets” if we were “truly empathic”, for the obvious reasons of neglect and exploitation. And since that author is an expert on environmental history, he also tells the reader about all other detrimental aspects to earth and humans that are the annual results of ignorant human “pet keeping”: https://www.theguardian.com/commentisfree/2023/feb/04/want-to-truly-have-empathy-for-animals-stop-owning-pets (accessed 10.02.2023). A differentiation between contexts, the history of Nonhumans, is not being addressed, also not the importance of exact situations in which Nonhuman individuals and groups are. The classic “pet” friend is not a monolith anymore. Animal Rights ideas are emerging in all different social segments of our societies … .

We should be speaking about Nonhumans living with Humans in a more differentiated way:

Overall Humans take up any spaces – and even that is a far too generalized statement (land grabbing, housing and architecture policies …). The move that has an effect on Nonhumanity is though that “Humans” dominate specieswise.

Why should Nonhumans not share spaces with Human in contexts of mixed communities, ranging from a microsanctuary to a large sanctuary and to “private” space being shared?

Many Nonhumans can’t just easily live outside and living outside would also mean we need rights to safeguard Nonhumans from Human aggressions, like hunting, like the violent actions we can follow daily in the petition lists of for example https://ladyfreethinker.org/ , like people damaging habitats … an endless list.

In terms of justice we should not make differences between “Companion Animals” and “Wild” Animals, Feral Animals and Farm Animals.

We should change our compartmentalized and foremostly unjust thinking and attitudes as Humans towards all Animality, and this in context with all environmental questions as questions of habitat that needs to be protected and safeguarded, wherever possible and by all means. (And how these Habitats look

is not to be decided by the old speciesist approaches, when we need to be far more realistic in what is possible in the foreground of safety and saving lives … .)

The ways in which we leave our stamp, as human societies and human cultures, on both Nonhuman Animality aswell as on how we don't want to be able to imagine more reasonable encounters and contextualities between Nonhumanity and Humanity, reflects our dominant stance of impossibility: as if there was only one way and one pattern to live as a homogenous crowd of Homo sapiens.
…

Back again to the idea mentioned above of not "communicating" things that are "morally outrageous". I looked at what kind of approach this thought stems from: Both, the idea of

1.) creating awareness for Nonhuman issues, by suggesting for the other to imagine the slaughtered-sold-displayed-and-eaten-victim to be a Companion Animal instead, and thus becoming morally aware of the wrongs, by means of comparison,

and

2.) the psychological approach in regards to activism that we looking at here, that applies a soft pathologizing (as typical in I guess the most classical psychological schools).

and I landed at this site: https://veganadvocacy.org/who-we-are/ [accessed 10.02.2023] working with the principles of Effective Altruism – an approach of activism that has come under attack for their philosophy and strategies, for instance just now in this publication, yet there are more … :

The Good It Promises, the Harm It Does Critical Essays on Effective Altruism. Edited by Carol J. Adams, Alice Crary, and Lori Gruen, 2023.

The kind of utilitarianist approach is also much to be found in the environmentalist milieu. I wonder if the notion of "altruism" seemed, in a reductively technocratically informed society, the best way to bring Nonhumans into play,

without moving away from the old concepts that run our discourses and logics about the Human > Animal > Nature triangular problematic in the Anthropocene.

[1] Melanie Joy in an interview with Lady Freethinker, https://ladyfreethinker.org/on-anger-and-activism-a-qa-with-dr-melanie-joy/ [accessed 10.02.2023]

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Sentience diversity

Thoughts we should extend upon …
Species devaluation, speciesism Intelligence plays a role. Sentience plays a role … only these are pieces of a puzzle/mandala called life, plus the standard for the evaluation of any characteristics of „life“ should not be a hegemonic (etc.) one.

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AI and Nonhuman communication

“We need to … understand nonhuman communication on its own terms” totally agreed, but how do you feed your translational vocabulary and not reduce what they convey to a set of limited own terms. For communication we also need to extend our terms about nonhuman animality overall > “[…] animal communication and how AI is helping us decode it” https://twitter.com/SAOscience/status/1641189242402492428 [accessed 25.05.23]

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Animal Assisted Therapy is a dangerous terrain for Nonhumans themselves and Animal Advocates

Animal Assisted Therapy: Nonhumans share their incredible social/sensitive wealth. No one asks about how their traumas will be healed. Quite in contrasts people take the contributions Nonhumans give to Human communities for granted. It's not a reciprocal act at all. #antispe

Sanctuaries are (ideally) places where people can „give back"/live healing respect.

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Se divide

The altruistic appearing authority claimers of the greenwashing technocracy friends lets a divide within both the environmental and the animal defense movements become recognizable. On the one hand the conception prevails, on the other hand the fundamental rethinking

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Animal Objectification and Perspectives (1)

Species devaluation, speciesism: Intelligence plays a role, sentience plays a role, only these are pieces of a puzzle called life, where the standard for the evaluation of any characteristics of „life" cannot not be a hegemonic one.

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At the Margin in the Midst

If you're going to treat animal rights and its adjoining issues like topics that are on the fringe and require a lot of expertise to be discussed, what do you really think about environment, nature and rights, and human rights? An even mix of spaces of technocratic expertise? And then there is animal rights, represented by a handful of „experts". And veganism, as a merely minimal-antispeciesist consensus, and protest culture as it operates in the present, tend to focus in a reluctantly disruptive way on the general old-fashioned nature of human sociologies, contributing with numerous unclear (because very superficial) statements to the fact that priorities in issues, perspectives, and participatory voices remain at a consistently stagnant level.

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For an antibiologistic, non-segregative and anti-hegemonial sociological approach to Nonhumanity

So Animal Ethics is okay. Are we ought to keep all the biologisms in Animal Sociology then too?

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Suffering injustice

There is much talk about “Tierleid” (animal suffering) in German these days, for which the one side ask for “Tierwohl” (animal welfare) label to be stuck on meat/flesh products, which the other rightly head to fight for a vegan world.

And both sides: animal advocates and people who objectify nonhuman animals, both agree that no one wants animals to suffer: yet what about the injustice done on all levels towards animality? Why don’t we separate between hypocritical “care” and advocating rights and care, in the sense of directing the attention to the ethical rights debate?

‘Animal suffering‘ isn’t an argument in itself in an animal derogative society. It’s a description of the consequences of all the injustices done to nonhuman animals. It doesn’t help to pretend that we wouldn’t live in societies whose majorities pro-actively objectify nonhumanity.

Comment: Suffering injustice

The problem: One thinks, yes I am against animal suffering, that’s why I go to organic butchers, the other thinks, yes I am against animal suffering, that’s why I am for a vegan world …

Who in society is against “the animal suffering that is generated” – or should we not perhaps rather address the injustice – the forms in which injustice is committed against animals, much more directly and above all in concrete terms, instead of pointing out the logical result that animals suffer from the consequences of all this human action?

The term animal suffering and its fairly typical use in arguments omits a crucial angle. It speaks to and within an animal-objectifying society, and in doing so, hopefully, it criticizes the injustice to animality and animalness, to animals.

The term “animal suffering” denounces something, in direction to the animal-objectifying recipients in its critique, by pointing to the consistent suffering but

not the continuous operating injustice, the ethical social and eco-social injustices directed against animals (i.e. forms of speciesism/speciesisms, animal objectification …).

In the argument, the term itself does not touch the question and the reason that should be analyzed why you have to even point out a suffering to people at all, which they themselves – individually and collectively – obviously consciously produce, tolerate, bear with, accept, ignore, want to let continue, support. People should hence rather be accused of bystanderism and/or complicity, instead of assuming that we are all in agreement, that we all only want to act ethically right. In the societal discourse we all like pretend and hit the tone that most of us are "against animal suffering". But by supporting this rhetoric, we solely enable an animal-objectifying expression of social hypocrisy.

Nothing more, really.

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Democracy (1)

Set theory: Democracy, the exclusion of Nonhumanity and the problematic shared space

Democracy is the rule of the masses and majorities.

It requires every day anew from you to be thankful for being able to voice your more or less free opinion, towards the astonishing harshness of human brutality against Nature, and complete injustice against Nonhuman Animality.

Interhuman "Master" and "Servant" relations are seen as a perhaps even inspirational advantage to some, where both sides profit in some ways, a contractual principle where a hierarchical setting is a prerequisite to bring order into „natural" human existence. In early antiquity the dependency on the servant

nevertheless still was to be recognized as a form of dependency, that some saw critical since it meant a lack of freedom in certain terms also for the „Master's" side.

It thus was realized that the solid barriers between the ranks of human beings needed to be reorganized, at least some severe forms of divisions were partially deconstructed.

There could have never been such a constellation between Humans and the Nonhuman realm and (nonhuman) Nature's realm. Nonhumanity could never been drawn into the accompliceship that humans either had to accept in a codependent world, or adhere to with some form of more optimistic self-interest. And this voluntary or forced bond within humanity would be exerted at horrific costs, to Nonhumans and the Natural world (and humans siding with them).

As a consequence of our inevitable codependence we now see a form of contractualist master/servant setting, practiced by crowds, big enough to make it look so „democracyish", that the ‚rule of the masses' becomes something undermining any other segments within the (human) crowds, and limited only by that what is supposed to suffice as social progress.

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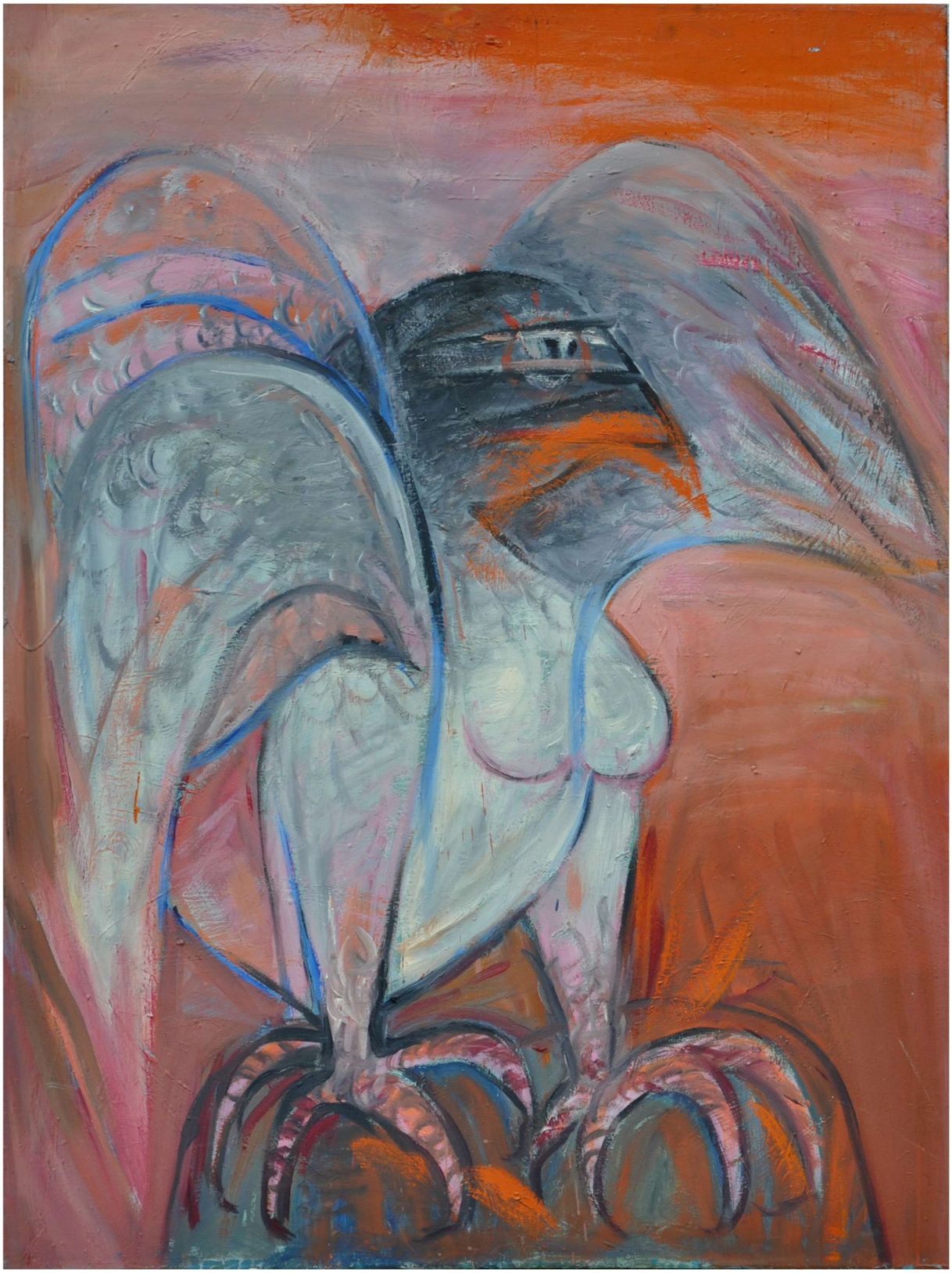
For your Earth?

Usually the people who write/say: „For the Earth" mean – seeing the same Earth as we do:

"let's relativize and/or ignore the faunacide going on in agriculture, science labs, in hunts, arts and culture, for recreational purposes … legally, practically and theoretically. Let's instead just praise everyone in accordance to our preferred ordering system … ."

This categoric and functional ethical selectiveness shows that Homo Sapiens prefers to stay in an entitled dominant position in this world, that allows them to hand us all a free pass on Animal Humiliation.

The typical environmentalist agenda very decidedly conveys their ethical dismissal of Nonhuman Inhabitant's social dimensions and their eco-social concerns.



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Pamphlets: Awe.

Humans consider the universe to be inexplicable in its infiniteness, while they believe they can explain animals, namely as something like the lower and lowest citizens within the world of those schemes that may just suit our stratagems at any given time:

With all the awe and human knowledge expressed in the recognition of our practical factual limitedness [1] in regards to earth and the universe, we nevertheless willfully take the conscious and the habitualized decision, on a ritual and on the institutionalized level, to let ourselves and/or others ascribe Nonhumans (Animals) the status of lower earth citizens, in an assertively and uniquely objectifying way.

As if we were to decide, exempting our humanness selectively by the facts-creating-means of degradation, injury, murder, ridicule; while we subject the habitat of Nonhuman Animals to a similarly dominant way of rule – making the suggestion that ignoring Animal Sapiens' eco-knowledge and sense was simply dismissible. And there our sense of utility and order faces the even more seemingly distant reality of even other life and other 'forms of existence'.

Outwardly, such pretensions work in a particular way, but inwardly in the realm of free thought, this arbitrariness does not work: conscience, knowledge, freedom all pay the toll for the arbitrary separation that humans collectively and contractually draw at the boundary of 'knowledge of the world' and 'knowledge of animality'.

Natural sciences reflect only the questions that people construct about them. One knows this, and theoretically one recognizes such limitations. The typical questions we ask about non-human animals, based on zoological biologistic assumptions, already presuppose that animals are not Animales Sapientes or "Animal Sapiens" to us, but explicable entities considered in terms of our explanatory categories. We make a final limited determination about 'being an animal', which does not require from us, and in principle makes superfluous, to question basic categories from their principle and with the addition of a more far-reaching perspectivity than that of considering them as forms of being further down on our conceived "evolutionary ladder".

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[1] Interesting in this context, the artistic-compositional ponderings by Bettina Skrzypczak in her idea behind her composition 'anomalia Lunae media' https://bettina-skrzypczak.com/comments/anomalia-td.html : Euler's logical conclusion about scientific limitation to which Skrzypczak refers, is also reminiscent of Hannah Arendt's discussion of 'nature and history', in a more condensed form in http://gellhardt.de/arendt_bluecher/2_Natur_u_Geschichte.pdf and in long strands of thought in her work *The Human Condition*. [Accessed 25.05.23]

Qualities of zoomorph expressions

Humanised animalisation: thoughts on the plush animal toys phenomenon

Why are there so many stuffed animal figures or why do such animal figures enjoy a certain kind of popularity? Are stuffed animals in principle merely quite neutral

stuffed figures with visually cute animal attributes or are they actually somehow images of non-human animals? If they are animalized but actually neutral stuffed figures, then the animal features seem strongly indispensable after all. Why? What do these animal attributes represent in such figures?

Or if one sees it in such a way that stuffed animals clearly represent non-human animals (in the following abbreviated with ‘nh-animals), then one could ask oneself, why do we harbor a tendency of a deprecating relationship towards nh-animals, but without clearly admitting these attitudes to ourselves in our attitude towards the childlike-emotional? Why do we belittle such images of animals as something cuddly and where does the sensual component come from that we see in these optically animalized figures as figurative touch objects?

Perhaps it is precisely the fact that these figures are plush fabric objects created by us and the real animals are real existences completely autonomous from us that we like the plush animals, because nh-animals remain unthreatening for us in this curious imaging function. They are figures and not beings. With the real beings we are having an existential confrontation.

Representations show what we see or would like to recognize in something or believe to see or to recognize. Perhaps the animal templates of these images do not interest us particularly in the positive, because they are so different in factuality to us. They, as other biological animals, have evolutionized differently from us, and we prefer to leave all somehow possible explanations about the identity of nh-animals up to the experts, instead of exploring the complex communicative possibilities of our individual [or inter-subjective] human-animal interactions ourselves.

One could say that we have managed to settle our relationship to nh-animals by giving the relationship to them an emotional corner in the broadest sense, starting in the form of our mostly as a child lived relationship to figurative or abstracted images of them. And in the same breath our humanity initiates itself (in demarcation to the “rest of nature”) in reducing the reality of a human-animal encounter to a negation of their independent lifes’ value and meaning, by seeing them as real existences solely in relationships conditional to us, as food products, objects of research, “biological organisms of varying complexity”, totems or

symbols, and perhaps also as comforters of the soul, as “biological secondary beings” to humans, etc.

In both our destructive and constructive considerations, however, what seems to fascinate us is that which constitutes the otherness [and manifoldness] of the “animals” we designate and identify. A quality of an otherness which we partly despise and love, but with which, seen over the whole plane, we can or want to deal so little integratively with regard to the question of ethical consideration, that we have to keep them reduced in our conceptual terms in order not to fall into confusion.

We might suspect that the position in which nh-animals are integrated into our cultures (in the thought edifices and levels of action of our humanness) is perhaps indeed based on an ideological compulsiveness of the exercise of violence (in its most fundamental sense) towards “the natural”, and that this coercive character of our relation to nh-animals excludes our willingness to understand a specific animal diversity (and its relation of diversity to us); and consequently we might see that with this missing engagement the possibility of an ethical integration into our fields of thought is being excluded.

Now I don't want to put everything in connection with the stuffed animal and animal figure “phenomenon”, but I see here an expression of an emotional relationship to the other “biological” animals, and through the examination of an emotional contextuality finally at least some questions open up in the broader picture.

Since the human-animal-relationship is factually not predominantly based on interactive voluntariness and the real existential value of nh-animals probably has to elude us on the grounds of ethical exclusion, perhaps, however, a fascination of that which is denied to us just by that arises: A fascination of the, even if arbitrarily, *uncontained*.

I think that through such a fascination, which can be expressed both positively and negatively, we feel challenged to include nm-animals in our aesthetic systems in this incomprehended position, and thus to try to get hold of them.

By a real existential value I understand the inner independence of nh-animals to humans, which is given by their interconnectedness of own intra-nh-animals, separated from us and by their self-lived environmental contexts; they are on the one hand so similar to us and on the other hand yet so different from us, in the contexts they form on this planet [as actual citizens of this planet].

The real nh-animals and how we like to see them.

Animal documentaries, for an example, predominantly show the mother-infant relationship, mating, hunting, and foraging behaviors of animals. What do nh-animals do other than the behaviors we focus our attention on from the standpoint of highlighting the supposed "instinctual behavior" in animals. Nothing that would be relevant for them (themselves)?

From our limited view about nh-animals, one can come to the assumption that every somehow "individualized" trait that can be attributed to a nh-animal or animal figure originates from an anthropomorphism, i.e. a humanization.

I believe, with regard to the stuffed animal or any other animal figure phenomenon, that a certain kind of "individualized" attributions are in fact in part and quite clearly so. They are partly and insofar anthropomorphisms, not because animals themselves are devoid of any individuality, but in the case of animal representations that work with accentuations of individuality characteristics, they remain, on the one hand, primarily humanizing optical "individualizers" that lie strongly within the framework of ideas about what is visible to us as an "individuality indicator" in a ["standardized"] human view of individualizing characteristics, that is: that which can be considered as an expression of certain characteristics: serious, silly, naive, sad ... expressed as beady eyes, clumsy feet, big nose ... in the manner of a figure language designed by us. But apart from our figure languages, on the other hand, at least concerning the purely existential, it is clear that nh-animal individuality exists in itself, although in probably greatly different forms.

Yet perhaps we also want to *replace the individuality expression of animals*, which probably runs differently (the animal individuality, which is foreign to us),

with our chosen focal points in visuality, and the interferences, which arise in the animal-human images – which can be found in the stuffed animals and cartoon figures – sometimes exert the special fascination, because they in turn can run into the unlimited and ungraspable for us or get out of bounds (– into the undescribed pages of a future realistic non-anthropocentric [in the sense of an explicitly or implicitly hegemonial anthropocentrism that is] but rather animality-respecting future for example?)

On the other hand, the documenting images of what we call the reality of life of animals, i.e. e.g. the animal documentations, primarily throw light on observations made under purely biologistic points of view, and thus secondarily consciously guard themselves against "humanizing" attributions, at least as far as the supposedly critical human attributes are concerned. The accentuation, e.g. on the mating and feeding behavior of animals, however, makes clear over and over again an attitude, in which further and for us more discreet activities of nh-animals are not supposed to be visible and deemed to be meaningless. To us, then, only a few behaviors of animals seem to be tangible (from a lack of a newly developed perspectival breadth), and so we infer that what is relevant to us, in our interest in nh-animals, is what is relevant to nh-animals.

Less voyeurism on the part of humans in the human-animal interaction please!

Biological highlights as they are presented in animal documentary films are omitted in an individuated human-animal encounter. Such encounters would have to be contrasted and decoded differently, and the mutual interaction would have to be translated differently. But possibly we lack some communicative nuances for this. At least for the time being a biologically oriented frame of reference should no longer suffice.
[…]

Perhaps it is in the psychologically complex phenomenon of the verniedlichung [the highlighting of cuteness] of animals that our distance to them is most strongly illustrated. The fact that we want to accept them solely as representations of their occurrence makes clear that our primary relationship to them is actually a

secondary one: we are not interested on a level of uniqueness that can only express itself through an individualizable quality in a human-animal encounter, but rather we adopt the judgments and approaches of others or of the general public, and so forth. The relationship to non-human animals in their identity, is ethically from our side actually so de-individualized, as the real situations are into which we transfer these “other animals”.

I generally notice with many animal characters that they often have decidedly “humanized” features. Is it that something appearing animalesque can give a character a more “neutralizing” (or otherwise “distinctive”) veneer than a character appearing exclusively anthropomorphic could? And is this due to the actual “animal-characteristic”? Do “human” figures, on the other hand, in turn carry traits that we associate with human characteristics, traits, and clichés that the more animal-like forms are free of, because they offer something else that we may, in part, prefer to associate with? Is this where the blending of the two attributes (“human,” “animal”) comes from? What do animal figures embody for us?

It is also interesting to note that while stuffed animals tend to appear with more “individual”, characteristic, but in any case anthropomorphized, anthropomorphic features, schematic animal illustrations, which are intended to refer more clearly to nh-animals and do not enjoy cuddly animal status for human cuteness needs … that animal figures or illustrations such as pictograms for instance, that are intended to refer figuratively “factually” to non-human animals themselves, in turn employ optical forms of deindividuation in their representation.

Or is the cuddly animal phenomenon even a derivation or continuation of the exploitative aspect? That we use the beautiful sides, the sides of nh-animals that are pleasant to us, positive for us, for our purposes – whichever ones. That we have cemented the distance to nh-animals in such a complicated psychological form.

I once had an idea that all companies that use animal figurines and illustrations in any form should help the animals they use in illustrations for their advertising, etc., via financial support of animal rights organizations or animal sanctuaries, etc. Wouldn't that be fairer?

But you could say that we ennoble nh-animals by our views – whether as cuddly animals or as advertising symbols ... – but is that really so? If we would take now instead of the animals as cuddly animals or advertising images, other figures, people, flowers, crystals, stars or houses, etc., then the need, I am quite sure there, for animal images, would appear again somewhere.

Maybe we try to compensate our disturbed relationship to nh-animals by our ways of depicting them, and thereby delude ourselves that we have no problems with the primary identity of the “nh-animals”, but nevertheless that the real animals ‘just aren't’ proper cuddly animals like Maya the Bee, Mickey Mouse and the Tiger Duck. That we do respect the animal side of these figures, but the real animals are only biological “evolutionisms” or eventually animaux-machines (Descartes).

But, can one say at all that the animal side is given only by the Gestalt? Probably yes, because in order to be a human being, the shape is also sufficient – internally and externally – or? Or is the human being alone on some kind of meta-level? If so, perhaps one can just as well assume that being an animal and thus also the animal right [itself] also forms a kind of meta-level.

We give a meaning to the animal appearance only if it is graspable by us. Animals, however, are not graspable for us in the last consequence. Their distinctness and diversity elude our common standards of understanding. Even animal defenders make no secret of their tendency to misrepresent animals as pictograms or cute fauna evoking compassion or as eternal animal victims and thus to de-individualize and schematically summarize them – although this movement speaks of liberation and liberty. A high ideal!

But how would it be to see non-human animals as a “you” and as an “I” that one meets and respects, even if one has in principle little idea of such a “you” or such an “I” or at least cannot bring this realization to a collectivist understanding of animality, whereby one’s own idea, one’s own knowledge remains little communicable among humans ... . [1]

I don't see any sense in reducing my view to prefabricated images – neither by biologisms, anthropomorphisms, nor by conceptual meta-levels that only exclusively capture one’s own thinking as thinking – as long as thereby a being-an-individual [-living entity]/subject is deprived of its value or its meaningfulness (as such), independent of human chauvinism and human de-animalization and objectification.

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[1] The implementation of an emancipatory opening of barriers ordered by society [and societies in their plural] functions above all at the point of breaking given sociologically located constraints, defaults and sets of rules within communicational norms and the realizations derived from them and the kind of agreements equilibrated by these factors. I dare to make this presumption in: '*Animal Rights ABC: How can I assert my basic human rights to demand fundamental animal rights?*' as the possible and so far untreaded solutional path that could be included into the wider animal rights debate. See: Edition Farangis: Animal Autonomy E-Reader, Jahrgang 3, Nr. 2, 2022. https://d-nb.info/1271492067/34 ; in German: *Tierrechte ABC. Wie kann ich meine menschlichen Grundrechte geltend machen zur Einforderung fundamentaler Tierrechte?* In: E-Reader: Gruppe Messel. Jahrgang 4, Nr. 7, 2022, https://d-nb.info/1270042017/34

Revised version of a text that formerly appeared in: E-Reader: Gruppe Messel, Jahrgang 1, Nr. 4, Themenkomplex: Ästhetik und das Recht auf Nichtobjektifizierung, Seite 15, 2018, https://d-nb.info/1210831546/34

Second version: Tierobjektifizierung und Fiktion (1), Palang LY: *Vermenschlichte Vertierlichung. Gedanken zum Stofftierphänomen*, in E-Reader: Gruppe Messel, Jahrgang 4, Nr. 5, 2022, S. 3, https://d-nb.info/1261136810/34

All links accessed: 19. June 2023.

The Analogy, Comparison and Relation

Pro: We need the analogue comparisons […] to approach subjective layers of perspective and things related.

Con: We cannot clarify certain crucial specifics of speciesism and/or animal objectification by means of comparisons though.

What we do see in the dispute about „analogies“ in any case are some expressions of human hegemonial claims on

- the grades of injustice and how they would and ought to weigh
- the categorization of „the human sphere“ and > on which levels we separate things from one another > how we encounter things in terms of the experience of human destructivity > how these experiences are seen as „different“ in terms of the implicit „kinds of degradation“ and of political and cultural reasons and classification of harm, violation, and most of all „injustice“ as a recognized scope.

…

Materials on the topic:

Menschenrechte und Tierrechte in Korrelation bringen, E-Reader: Gruppe Messel, Jahrgang 3, Heft 8, 2021; https://d-nb.info/1246675552/34

Gita Yegane Arani: Die zerstörende Gewalt. Der Überlaufeffekt oder die Einmaligkeit in der Vorkommnis von Gewalt? Zum Holokaust- und Genozidvergleich in der Tierrechtsdiskussion

Looking in a fair way at the level of experience, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 4, Nr. 1, 2023, p. 17 > https://d-nb.info/1278400958/34

Animal Rights ABC: How can I assert my basic human rights to demand fundamental animal rights? Edition Farangis: Animal Autonomy E-Reader, Jahrgang 3, Nr. 2, 2022 > https://d-nb.info/1271492067/34

E-Reader: Gruppe Messel, Jahrgang 3, Nr. 1, 2021, Tierrechte und antibiologistische Tiersoziologie: Der Tierrechtsdiskurs kann nicht weniger komplex geführt werden, als Diskurse über Menschenrechte > https://d-nb.info/1228920923/34

E-Reader: Gruppe Messel, Jahrgang 1, Nr. 5, 2018, S. 12. *Analogievergleiche differenziert betrachten* > https://d-nb.info/121083295X/34

Female-identified human individuals and speciesism, species-derogation, -negation -annihilation or the overlooked problem of "women" and anthropocentric-collectivist speciesism, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 1, Nr. 4, 2018, p. 3 > https://d-nb.info/1210835746/34

Making Anti-Speciesism itself a subject (repost) https://tierrechtsethik.de/making-anti-speciesism-itself-a-subject/ [accessed 16.08.2023]

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Animal Sociology is a critical approach to facts on the Homo sapiens supposing herself as existent while blurring out the Animal sapiens …

Antibiologistic Animal Sociology: Biologistic (seclusionist and hegemonial) reductionism marks the most typical discriminatory approach to Nonhumans today.

Antibiologistic Animal Sociology is a critical approach toward facts about Homo sapiens as a humanness that recognizes and asserts itself as existent in its perception, while this humanness in the same course, on the other hand, fades out the factuality of the existence of Animal sapiens' animality ... .

Ethical Segregation (1)

Nonhuman Animal Concerns are the only close concern to our debate over justice and injustice where our notions of integrity (as protection and safeguarding of life) stand in an offensive contrasting way to our distancing positions (allowing witnessed brutality and destructiveness to be collectively normalized), where biologism is the one thing today that our human society does not intend to do without.

This makes the case a unique case of conscious typical hegemonial human encroaching behaviour – where fundamental change would eventually also break the barrier towards our entire placing ourselves in a position of enmity and rule towards the world we entitled ourselves to habitually terrorize in the name of our blatant “being” there.

Segregative ethics as a means of justifying violent hegemonic pretensions

If as a ruling instance qua force you engaged in excluding someone or an entire issue from your ideas of ethical justice – and in the case of nonhumans people do this over the time spans of nonhumans‘ generational life stories – then your act of ignoring facts will not create an objective reality outside of your perceptive island.

(Segregative Ethik als Mittel zur Rechtfertigung gewaltsamer hegemonialer Ansprüche.)

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Cognition

Just the act of humans talking about animal cognition is in itself cognitive biologistic rape.

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Earthworms and Animal Rights

In particular to be contextualized with Tree Protection and Environmental Rights Invertebrate Rights ought to become a new legal highlight for creating a focus on ecosocial specifics:

We believe that if our common notion of animal rights excludes invertebrates, like earthworms, we need to a.) analyze the speciesist paradigms that segregate animality, and b.) question the legitimacy of a solely humancentric (ethical, legal and philosophical) conception of a fundamental “right” on life and freedom.

An important rule ought to be that the difficulty to avoid accidental problems does not legitimate ethical limits.

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Power mechanism exerted by virtually any side

Reading Nathan Winograd's important comments about developments of animal objectifying normalcy in academia and the Kulturindustrie:

„In prior articles, I argued that Critical Race Theory — and its offshoots, Critical Gender Theory, Critical Social Theory, and Critical Animal Studies — threatens animal protection. In books and journal articles, professors of race, gender, and sexuality have argued that … " > https://nathanwinograd.substack.com/p/crt-professors-have-yet-to-meet-an [accessed 26.06.2023]

I conclude so far that … :

These are precisely the reasons why sound differentiation and morally independent thinking make a difference.

Interestingly and tragically, following ethical canons and sticking to the status quo carries the danger that social developments turn into the opposite of what they seemed to make possible in the beginning.

This happens at the moment when – parallel to the explicit desire to break up entrenched and oppressive structures – obviously rather subliminal but recognizably problematic currents undermine the thinking and actions of any processes that are only just beginning to emerge – meaningful processes that elude or/and counteract the power system on the part of established power mechanisms.

And in this consequence it is identical whether such power mechanisms are enforced by those affected by oppression or by those exercising oppression. In theory, the „problematic currents“ will pose a continuing test in terms of conflict and destructiveness analysis; in practice, one is likely to encounter more and more pitfalls in the search for the unraveling of oppression.

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I thank Nathan Winograd for his important highlighting of basically persistent problems within differing and conflicting approaches to ethics/rights/'lib', etc. … . Seeing such argumentations as quoted in the articles cited, reveals an array of parallels between groups which otherwise stand in conflict to each other … .

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Animal Rights Language (1)

On a side note: People who use the word „animal production“ to complain about damage to the environment while claiming and acting as defenders of animal rights … employ an animal objectifying rhetoric and undermine animal rights language … .

I mean seriously: you can't do any better? How come you can be pedantic about your own (human) dignity then when it comes to language I wonder.

There is no „production“ of living beings: you cannot „produce“ life in terms of dignity. It's a rhetoric AR people simply cannot use. If they do, they must have an „underlying reason“ for doing so (…) that can be questioned … .

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The physical and the emotional wellbeing

There is a difference between the physical and emotional welfare of animals and „animal welfare“ – in the way ‚animal welfare‘ is being used as a term when it covers up an unjust treatment and even fundamental injustices toward nonhuman animals.

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Paws and Protest

You don’t want analogous comparisons in the extent and dimension of suffering – and especially in the degree of injustice?
Then please don’t put your „raised fist“ of protest symbolically next to a raised paw when it comes to the striving for justice and freedom.
Be consistent.

Addendum: But also noteworthy is: the trivialization of all forms of injustice all at once, from the safe armchair of mental luxury philanthropism. One’s own right usually likes to exclude itself, and judging third parties becomes a kind of sport in the process.

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Animal Rights Ethical Bird Protection: The Ortolan Bunting or Hortulan

> orgiastic animal objectification / orgiastic speciesism

The case of the Ortolan bunting, Hortulan … :

Is it about extinction or barbarism? The pitfall of conservation rhetorics is that it openly maintains a crucial gap in ethics that needs to be factored in and be addressed in jurisdictional terms https://smithsonianmag.com/smart-news/ortolans-birds-enjoyed-french-delicacy-are-being-eaten-extinction-180972272/ [accessed 07/19/2023].

Otherwise there is no possibility to avoid human inability to self-regulate. The theoretically implicit message that: „as long as a quantity of you exists that is big enough … we'll let the oral spectacle of torture simply proceed" is a virtual technocratical kafkaism.

Thus, an animal rights issue degenerates into a rather logistical problem of population numbers. Since we have so far only a speciesist homocentric understanding of law, the treatment of the bird as a „thing" is part of the pseudo-ecological 'zoological'-biological point of view.

A solution compatible with animal rights is a political solution through a more reasonable EU-wide bird protection, which does not only protect the „species" as the sum of its parts, but the bird itself, etc. Basics should also be possible to be formulated in already existing legal terms in these cases.

In that context the following arguments:

Segregative approaches

Question about segregative approaches, such as found in the discussion here https://www.bbc.co.uk/programmes/w3csydct [accessed 12.10.2023], where conservationist approaches typically stand in conflict with the concepts of animal rights, for a large part by ignoring aspects affecting nonhuman life as a whole.

We come from a radical antispeciesist approach, hence we need to raise a few questions:

Question 1 about the saving biological diversity approach:

Are the (segregatively arguing) proponents on favour of captive breeding programs to halt the extinction of some species? If yes, how do they see the problematics of zoos? Do such problematics play a role in the discussion about extinction, its causes and how the driving forces behind natural destruction can be addressed?

Question 2 about the saving biological diversity approach:

Life is a net, yet equally individual lives are meaningful (with humas and nonhumans …). Positively seen we understand how life is built as an interdependent net. Yet oppressive mechanism also function as a "net", yet one of destructiveness, meaning: Wildlife stands amidst mechanisms of systemic faunacides and ecocide. When we name the net of life, we should also discuss the destructive mechanisms of the socio-political scale and not just highlight biological functioning.

Question 3 about the saving biological diversity approach:

When we face destructiveness that targets and sacrifices biological diversity, why do we exclude the nonhuman lives that are barred from the natural spaces [their very real habitats] and locked into machineries? Why is the connection of destructiveness towards life being treated in a segregative way? For the sake of keeping up the notion of taxonomical richness? Definitely not for nonhuman life itself.

And further argumentation in the broad context is contained in e.g.:

Antibiologistic Antispeciesist Animal Sociology: Environment and Nonhuman Animals, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 2, Nr. 2, 2020, ISSN 2700-693X, https://d-nb.info/1219413275/34 [accessed 12.10.2023]

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The unconscious conscious evil

Some villains are aware that they are doing evil. Some are not aware of it. It is due to the choice of victims, which takes place in the perpetrator's psychology. Animal objectifiers, are not fully aware of their maliciousness. The dimensions of their malice are completely unclear to them.

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Algunos villanos son conscientes de que están haciendo el mal. Otros no son conscientes de ello. Se debe a la elección de las víctimas, que juega en la psicología del perpetrador. Los animales objetivadores no son plenamente conscientes de su maldad. El ámbito de su maldad les resulta completamente confuso.

—

Certains méchants sont conscients de faire le mal. D'autres n'en sont pas conscients. Cela tient au choix des victimes, qui relève de la psychologie du malfaiteur. Les personnes qui objectent aux animaux, ne sont pas totalement conscientes de leur méchanceté: La dimension de leur méchanceté leur échappe complètement.

--

Talking Animal Rights

Civil rights „without talking"? Animal rights „with talking". They don't realize that this is possible, or they don't want to realize it, because they continue to banish the idea of being an animal strictly segregated into the realm of their instinctual ideas and theories. No animal thinking???

—

¿Derechos civiles „sin hablar“? Derechos de los animales “ con hablar „. No se dan cuenta de que esto es posible, o no quieren darse cuenta porque siguen desterrando la idea de ser un animal estrictamente segregado al ámbito de sus ideas y teorías instintivas. ¿No hay pensamiento animal?

—

Droits des citoyens „sans parler“ ? Les droits des animaux “ avec parler „. Ils ne réalisent pas que c’est possible, ou ils ne veulent pas le réaliser, parce qu’ils continuent à reléguer l’idée d’être un animal, de manière strictement ségrégative, au royaume de leurs conceptions et théories instinctives. Pas de pensée des animaux ???

--

Naming the Theriocides and Faunacides

You talk about abstract „suffering“ instead of functioning injustice, and normalize the speech of „production“ of individuals, instead that of discussing faunacides, theriocides … as the causa.

You want to talk objectively about things unobjective, but don’t notice that your objectivity strictly refers to the frameworks of your opponents, and thereby misses to start off from the zero point, as a presupposition that would seek to relate things with a more reasonable prioritization: The yardstick of the presupposition would be the Animal Sapiens themselves.

What do you presuppose as objectivity with the opponents you face, that you mean you have to put your communicative intersections as “an objective level of dispute” again and again into that space of which you certainly know that this is about an enduring ethical catastrophe?

Anthropogenic Philosophies (1)

Segregative thinking in terms of

historical understanding (animal sapiens/'oikos'/homos) and > world history >

where does the philosophical anthropocene start
and where would in end, both in philosophical terms?

(+ Sorts of contradictory positions are part of the dilemma.)

—

Pensamiento segregativo en términos de

la comprensión histórica (animal sapiens/'oikos'/homos) y > la historia del mundo >

¿dónde empieza el antropoceno filosófico
y dónde terminaría, ambos en términos filosóficos?

(+ Las posiciones contradictorias forman parte del dilema).

—

Pensée ségrégative en termes de

compréhension historique (animal sapiens/'oikos'/homos) et > histoire du monde >

où commence l'anthropocène philosophique
et où se termine-t-il, tous les deux, en termes philosophiques ?

(+ Des sortes de positions contradictoires font partie du dilemme).

What’s the idea behind a necessity to suffer?

Objectifying Nonhumans in terms of normalized exterior surrounding factors and anthropogenic „environments”:

Phrases using ‚unnecessary‘ cruelty/suffering/killing.

And what is necessary cruelty, suffering and killing then?

—

Objetivación de los no humanos en términos de factores ambientales externos normalizados y „entornos/ambientes“ antropogénicos:

Formulaciones que utilizan términos como crueldad „innecesaria“, sufrimiento „innecesario“ y matanza „innecesaria“.

¿Qué sería entonces la crueldad necesaria, el sufrimiento necesario y la matanza necesaria?

—

Objectivation des non-humains en termes de facteurs environnementaux externes normalisés et d'“environnements“ anthropogéniques :

Formulations utilisant des termes comme cruauté „inutile“, souffrance „inutile“ et meurtre „inutile“.

Qu’est-ce que la cruauté nécessaire, la souffrance nécessaire et le meurtre nécessaire?

--

Anthropogenic Philosophies (2)

Let’s put it this way,
both the ethical-philosophical license
to the destruction of both

the ’natural‘ co-world as a whole,
as well as specifically the animal world,

begin conclusively in the same course…
as the recommendations,
to avoid both.

Simply because we can trace both only with our present time view on historiography.

A deviating pre-anthropocentric and primordially non-anthropocentric or differently-anthropocentric view is not possible for us in our standard current approaches to historical research and our description of history, in the miniscule realm.

—

Digámoslo así
tanto la licencia ética y filosófica
para destruir tanto

el mundo „natural“ en su conjunto,
y específicamente de la animalidad,

comienzan, concluyentemente, en la misma estela
que las recomendaciones,
para evitar ambos.

Sencillamente porque sólo podemos rastrear ambos con nuestra visión actual de la historiografía.

Una visión divergente pre-antropocéntrica y causalmente no-antropocéntrica u otra-antropocéntrica no nos es posible en nuestros enfoques actuales comunes de la investigación histórica y de nuestra descripción de la historia, en el ámbito de la dimensión reducida.

—

Disons-le comme ça,
à la fois la licence éthique et philosophique
à la destruction des deux :

le monde 'naturel' dans son ensemble,
et spécifiquement l'animalité,

commencent, de manière concluante, dans le même sillage
que les recommandations,
d'éviter les deux.

Tout simplement parce que nous ne pouvons suivre ces deux aspects qu'avec notre regard actuel sur l'historiographie.

Une vision pré-anthropocentrique et causalement non-anthropocentrique ou autrement anthropocentrique n'est pas possible dans notre approche actuelle de la recherche historique et de la description de l'histoire, à un niveau plus détaillé.

--

Harming embodied subjectivity

Relating to Nonhumans on a subjective level would mean for instance:

In typical child psychology and childhood sociological terms, kids do relate positively to Nonhuman embodied characters in picture books with toys, etc.

> see for a discussion about this phenomenon also >The plush animal toy „phenomenon“ (antibiologistic perspectivities in animal sociology) > https://www.youtube.com/watch?v=9QQLHwYDJGE >
Qualities of zoomorph expressions. Humanised animalisation: thoughts on the plush animal toys phenomenon, Edition Farangis: Animal Autonomy E-Reader, Jahrgang 4, Nr. 4, 2023, https://d-nb.info/1293260428/34 [accessed 12.10.2023]

Society conveys even that children can or should or might hold positive, interested sentiments as an affirmative reaction to these embodiments.

If adults would in stark contrast give children for instance a book or books where a character such as Snoopy would be – like the real Beagles he represents – figuratively humiliated, tortured and murdered, by an imagined figurative humanoid society (the peanuts for instance themselves) I wonder how fast you would see that indeed a subjective level matters on the plane of social bonding between animality and humans from the viewpoint of the children.

To go a bit further, this does not only illustrate that the subjective and thus social interaction level is essential here … but also in this context we could say again that the drawing of analogies is a legitimate form of relating to each other.

We recently issued a pamphlet on the point of being differentiated in terms of analogies > Pamphlets: The Analogy, Comparison and Relation, Edition Farangis: Animal Autonomy E-Reader; ISSN 2700-693X, Jahrgang 4, 2023, Nr. 5., https://d-nb.info/1299449379/34 [accessed 12.10.2023]

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How people might reflect the others

When people pretend to speak in the voices of their companion animals. What's going wrong there? Disenfranchisement. Where does the speaker/ventriloquist place him- or herself?
People legitimate a lot of things with assuming they can be the substitute thinkers for others.

—

Cuando la gente finge hablar con las voces de sus animales de compañía. ¿Qué es lo que falla? Privación de derechos. ¿Dónde se sitúa el orador/ventrílocuo?
La gente legitima muchas cosas asumiendo que pueden ser los pensadores sustitutos de los demás.

—

Quand les gens font semblant de parler avec les voix de leurs animaux de compagnie. Qu'est-ce qui ne va pas ? La privation de droits. Où l'orateur/ventriloque se place-t-il ?
Les gens légitiment beaucoup de choses en supposant qu'ils peuvent être les penseurs de substitution des autres.

--

Making Anti-Speciesism itself a subject (repost)

We rightly want to ask people to do more than donate money to animal advocacy groups. We rather hope that people make others aware of veganism – in ethical terms. So only or mainly talking about vegan health and cooking (for instance) isn't doing the job (far less is promoting vegan consumerism).

In which way to thematize speciesism?

1. By comparison …

A lot of the drawings of analogies are taken in reference to racism and sexism. In the discussions though the weight tends to lay more on the specifics of racist and sexist psychology, in those analogies, than on the juxtaposed speciesist type of psychological mindsets.

2. With cases …

On the other hand activists who discuss actual on the spot atrocities that are taking place and which mark those faces of speciesism, they do show the sheer extremes of killing, and those extremes again can't be directly compared with other forms of discrimination. (At least we are confronted here with the fact that every category of an atrocity has own contextualities.)

How do you thematize speciesism?

In the frame of human anthropology? Or by comparing biological observations and findings on nonhuman / humans … ? Sociologically?

How?

My first suggestion is – cos I really do see that too little we describe how speciesism psychologically works in practice, is: let us have a look at the HOW'S of how speciesism manifests in basically many varying forms.

The following is a highly fragmentary list for going into that direction:

Many forms of speciesism

Objectifying nonhuman animals takes various forms:

– in legal terms nonhumans are classified as property

– in religious terms the separation is being made spiritually, man is preferred and given the right to dominate all that is on earth

– philosophical schools may give an array of different reasons for why whichever form of speciesism might be ethically sound or a right view to maintain

– the natural sciences differentiate between beings driven by instinct, the lower forms of life, the higher forms and man with the supposedly most complex make up of mind and brain

– carnism could be said to be a term for one form of speciesism that classifies domesticated farm animals only (or finally, as in the case of horses and some exotic animals that are eaten such as ostriches) as “meat” or suppliers of food

– pets on the other side are, in spite of being loved by our society, also affected by speciesist views on them

– wild animals are forced to make up the object for hunters and hunting culture’s needs to re-exercise continuously the idea of a primeval and supposedly ideal condition of man as the hunter and gatherer

– but also wild animals are affected by argumentations that target them in terms of whether they are intrusive species or should be seen as protectable

For every animal species and group we seem to get one or more forms of speciesist or/and objectifying views, classifications, argumentations. In every aspect that defines the human view on his or her environment we seem to come across a derogative stance on nonhumans.

When we discuss speciesism and/or animal objectification we should bear in mind how complex and difficult to analyze the subjugative view on animal life is in our cultures and societies.

…

I think taking a direct look at the cloaked psychology behind speciesism (itself), we can get closer to the framework that enables a speciesist society in the first place.

With ‘cloaked psychology’ I don’t mean a model such as it was discussed with the ‘carnism’-term, which focused on two forms of speciesism basically: pets that are loved, yet have no rights, and so-called farm animals that are being killed for “food”, and have of course also no rights. Where it should be added that the reductive objectification to be degraded as a Nonhuman to be „torturable and killable to be ingested, etc.“ is the most striking case in a human collectivist mindset that set itself against animality, next to objectifying Nonhumans „for the greater good of human progress“ […].

With ‘cloaked psychology’ I mean questions of why as a fact human traits are valued over nonhuman animal traits, or the same goes for ‘interests’, features, attributes, realities, etc.

By breaking down the probably manifold components of the speciesist framework, we can find our way through a mess of a collective-psychological character, I think.

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Factory Killings, Pastoral Killings

Factory farming is the animal objectifying euphemism for the collectivistically sanctioned institutionalized factory killing as one of the main components of the ongoing faunacides.

Humane farming is a euphemism for a normalized pastoral animal objectification – the ideological pillar on which the former was to be erected in the course of industrialization > as the industrial scale of “utilizing” animal bodies and their natural habitats.

Specifics of Animal Objectification, Gruppe Messel

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Why there is no thing such an “infighting”

Infighting in what Human Rights issues?

Talking about „Total Liberation“ while supporting drive-by media formats > anno 2023.

It’s simply not enough these days to say: hey I’m a POC! If you side for instance with political groups that oppress people where you don’t live and that you hardly culturally care about … then what are you all about anyway?

--

So there is a single source of all evils in the world?

When „all cultures“ unite behind a single simple pattern we are getting close to a „closed belief system“ story: So there is a single source of all evils in the world?

--

To the Total Liberation Movement:

what kind of human activities are HUNTING, PASTORALISM, ANIMAL SACRIFICES and RITUALISTIC ANIMAL OBJECTIFICATION as parts of history? And what stance do these activities express and manifest?

In other words how do you place cultural questions in your efforts suggesting a total relief of cultural oppression?

Don’t your arguments only go half the way back in the philosophical anthropocene?

Tiersoziologie, Gruppe Messel

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The broader picture

A comment about > Christopher Sebastian McJetters: Exploring Connections between Black Liberation & Animal Liberation > https://www.youtube.com/watch?v=H_ebX07H4wM [accessed 06.09.2023]

What about völkisch structures and American whites and non-whites collaborating with them for instance. This is a regional subform of concepts (or the concept) of „whiteness“ which was and after all is highly active in parts of Europe. Nazi-Speciesism for instance has a slightly altered way in which it works. Generalization does harbor limitations when it comes trying to analyze speciesist tactics faced in different settings, like as far as racism is concerned in the Kulturindustrie in GER/AT/CH, sadly.

--

Rechteverletzung

And what's your excuse for defending the breach of someone else's rights? #antispe

—

Y cuál es tu excusa para defender la vulneración de derechos ajenos? #antispe

—

Et quelle est votre excuse pour défendre la violation des droits d'autrui ? #antispe

--

Animal sociology as an interface between animal rights activists and animals

When a statement such as the following relates to the human-animal relationship, it is only logical to both:

1.) To respect non-humans in their own sociology instead of forcing them into biologistic frames.

2.) And that equally also an animal-human-relationship exists perspectively

3.) And last but not least, that even the overlap to the stratum of the ecosocial is also a reference in which animals in particular, but also humans, express and manifest social and psychological reference to „the co-living/co-life“ and coexistence.

Yet look for instance:

„The Sociological Study of Animals. Accepting that animals are conscious social actors suitable for sociological study, let us move on to how such work can actually be done. Examples have arisen from various theoretical traditions and have investigated a number of roles that different animals play in so-called human society (Stuart et al. 2013, 201–2). As shown above, most focus has been on pets strongly integrated into human social groups, but farm animals, zoo animals, and wild/semi-wild animals have also received attention. Through reaching unique and useful conclusions about the interconnected lives of animals and humans and the significance of animals to wider social systems, such work demonstrates that using sociological methods and concepts to study animals is not only possible, but potentially greatly beneficial to our understanding of society as a whole (Stuart et al. 2013, 218).“ From: Albert Ferkl: The Question of Non-Human Animals in Sociology, https://www.animalsandsociety.org/research/sloth/sloth-volume-4-no-1-winter-2018/question-non-human-animals-sociology/ [accessed 12.09.2023].

If animals are recognized here as conscious social actors, the question is, what exactly constitutes a negation of animals interacting with each other in socially meaningful ways? Presumably the notion that there can only be one, anthropogenic overall context that is supposed to make social interaction meaningful in the first place.

Such perspectives seem restrictive and backward, but they are the normality.

And so, for example, contributors to participatory sites such as Wikipedia inconspicuously ignore the efforts of animal rights activists who advocate a recognition of animal sociology in the form of a decidedly non-biologistic approach to knowledge, as if even in the intersections between animal movements and their contents, and non-human animals, no sociological meaning of equal relevance to both sides could be discerned.

—

Mindsetwise the animal-machine-model is still cultivated here, only in biologizing formulations. The vehement commitment against speciesism and the constructive interest in the animal question of countless people is more or less silently faded out as childish sentimentality. In the matter of the mental attitude concerning animals, the majority of the people thus still hides behind similar points of view as the vivisector Descartes represented them. With and without enlightenment.

--

Human Societies amongst Animal Societies

Nonsymbolic Animality.
Not abstractly vague, not diffuse, not schematic, not stereotype, not anti-individualistic, not predetermined by anything but by the
own inner source. Peers in mind (pain/reason …).

Human Societies amongst Animal Societies. I don't think that the Animal Rights movement is part of the Human Rights movement, but the opposite that the Human Rights movement is laying on a parallel level either or only becomes reasonable enough as part of Animal and Earth Rights.

In my point of view there are no Human Rights without Animal Rights. What we have today is human contractualism that degrades Fauna and Flora. It can't be all about „us". #anthropocene

To be clear: Human Rights depend on Earth Rights. And how are you gonna separate Earth Rights from Animal Rights?
Besides: There simply is no such thing a technocratic and merely instrumental „right". Rights are ethics, and rights always raise endless ethical debate.

There is a difference between „selectively enforcing ‚own' […] interests" and recognizing a notion of inherent rights.

--

Total Liberation and Total Obstacles

"Animal Liberation – Human Liberation" say the ones who in the next three phrases make either clear that

a.) circumstances generally weigh sensitively more when we / if we'd endure what "they" endure, vice versa is a totally different story and b.) that Nonhumans "first" will not be admitted to work, as a slogan of one's narrowminded counterparts, only as long as shared dominant paradigms about Nonhumans would stay constant, and none of us had to rewrite their books and all their histories.

Acknowledging that we are dealing in the anthropocene with a Total Destruction means that wishing to operate in a sense of a Total "Liberation" is simply not a

viable way to move the sheer endless numbers of single levers that will power structural change.

Partially because after all any “self- and general Liberator” is pro-actively contributing to all the problems that we are dealing with simply by the fact that any paradigm shift keeps being stubbornly prevented in the first, second, third, just any place.

Gruppe Messel – Tierrechte

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Faunacide and Ecocide

Nonhuman and human animal friends are confronted with a one-sided anthropogenic faunacidal war against nonhuman animality and animalness.

This one-sided destruction war runs parallel to the ecocidal war, by which Homo sapiens denies the entire animality its natural habitat and tries to deprive them of it by arbitrariness. Everything nonhuman is destroyed in its own reality.

--

Perspectivities: Animal Sociology and Animal History

What people in animal studies call animal history is usually the history of human disparagement of nonhumans.

Analogisms for comparison in matters of human judgment of injustice/imperception of injustice would clarify the difference in perspective.

—

Lo que los estudiosos de los animales llaman historia animal suele ser la historia del menosprecio humano de los no humanos.

Las analogías para la comparación en cuestiones de juicio humano de injusticia/injusticia aclararían la diferencia de perspectiva.

—

Ce que les gens appellent l'histoire des animaux dans les études sur les animaux est généralement l'histoire de la dépréciation humaine des non-humains.

Des analogies pour comparer en matière d'appréciation humaine de l'injustice/du sentiment d'injustice illustreraient la différence de perspective.

--

The active and passive modes of ethics, seriously?

One should look what a strange term „human ethics" was if used as a description that would evade the actual reasoning by humans themselves. „Animal ethics" is obviously being used in that way + it solely thinks of measurements of how humans should behave and think about animals.

It's the contentwise simplification of > being an animal and animality > in a perspectivical function for humans and solely their ethical conceptions regarding the nonhuman animals. Not one minute do humans permit nonhuman animals their own knowledge and their own wisdom.

--

Can Animal Friends critique Animal Objectification taking place in the medical field but also put forth the basic fundamental wrong in medical history overall?

Who suggests that the reason that Animal Experimentation is taking and has been taking place is because of an interest in human benefits? What kind of benefit comes from violating someone else's life?

To assume there was a basic "speciesist logic" is one path some Animal Advocates are going for a lack of distance to their histories of knowledge and their overall hegemonial even if well-meant perspectives.

The fault in Animal Experimentation is one from the onset on, even as benefits for people have been drawn out of them. The same setting in this particular aspect as with involuntary experimentation on human victims.

If a science in its history is based on the fundamental ethical disparagement of animality – as in the case of Nonhumans being handled as objects of physical and mental and any direct or indirect bodily research – how can scientists not be willing to admit the basic fault in their approach but now argue as if they unavoidably tried to right a wrong? This does not seem to go far enough.

If researchers are looking for a way out of their erroneous scientific system, don't hold the idea of medicine a scapegoat for understanding that the path is wrong now when the initial wrongness is the same as in the entire history of human benefit. No, science is not free from fundamental dilemmas and wrongs, as is no space that humanity has battled over. And if some may argue that there would have been no other way to reach scientific progress: the questions about „historical necessities" remain open to this day.

Saying that victims of physical and mental objectificating procedures could in no case have been omitted means to keep the rational of injustice toward animality and animal-human history in place.

—

Natural sciences and animal objectification *

an abstract perspective on the world
from a human standpoint,
that locates “thinking” and
“the capacity of experiencing freedom”
in certain body parts (as complex or primitive) and their functions;

(a stance counterpointed by a basso continuo of purposeful evolutionary “natural selection” – the survival of the “fittest”)

—

Speciesism / Animal Objectification and logics

when injustice is declared to be “making sense”;
with a limited objectivity –
underlying life the arbitrariness of
“relevance”, “utility”, “rationality”, calculation

* animal objectification / speciesism / animal harted / animal negation … anything going in these directions

Note: the medicalization of breaking the borders of integrity from human to nonhumanity is the face of the anthropogenic disaster on its own place of the map.

And: mixing in rhetorics of utility keeps evading the injustice debate.

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Addition: we'll archive more from our Animalistic Issue > Speciesism in Art > later

Speciesism and Arts, Nazi-Speciesism, Nazisism* and in Memoriam of Andreas Hochhaus

In advance: the context is the loud silence about speciesist art, in contrast to other speciesist "cultural spaces" …

—

Inseparable in a speciesist system. "The German artist" does it the völkisch way, with all around support, that's the unsurprisable novum and the logical consequence of an old ongoing problem that we are dealing with here: the greed for might over death and humiliation, for instance…

And it's all done with narrowing down human hatred and human enmity to their core shame point of access … read of this example:

"Nevertheless, Höller feels no inhibitions about eating the animals – wild birds are among his favorite foods. In order to enjoy the protected species Ortolan – a songbird considered a delicacy in France, where it is first fattened, then drowned in Armagnac and then eaten with a cloth napkin over its head to capture as many flavors as possible – the artist decided to breed the rare bird species at home. But when the chicks were finally born, he couldn't bring himself to eat them. He only came to his palate when a female fell victim to a male. The brilliant idea for the brutalist manifesto came to Höller, appropriately enough, while eating a bird dish in Ferran Adrià's legendary "El Bulli" restaurant. There he was served the brain of a woodcock, embedded in its own skull." Source: https://www.schirn.de/magazin/whats_cooking/vom_atelier_an_den_esstisch_carsten_hoeller/ [accessed 17.08.23]

The artist made arts objectifying Pigs together with the other acclaimed German artist Rosemarie Trockel in one of the annual Kassel documenta arts spectacles.

So what about the German Animal Liberation Movement and/or the German Animal Rights Movement? And yes, how is it where you might live?

The German "Animal Liberation" network die "Tierbefreier e.V." never showed any interest in the subject of speciesism in art. But they are for "total liberation", etc. Right. What this is to say is: that we got a huge problem here with speciesism in the arts scene, yet those who act like they express what Animal Liberation is all about just don't seem to care about ideological and that encompasses aestheticized animal objectification.

Yet at the same time they claim to face, fight and possibly try to dismantle speciesism also on the cultural levels. So what exactly is the arts and culture business. Who's been reading their Adorno? Who's been able to contextualize? Or do they try to say that there is no need to … . Whatever, there is no reasonable explanation.

Who knowingly doesn't fight propaganda is to be seen as being a bystander or an accomplice, either or both. And just placing some Kitsch to create a comfortability zone doesn't face anything. Or do you always phrase critique that harmlessly? Some academics of the Animal Liberation scene here even cooperate proactively with artists who are known to be overt speciesists, some have been using animal objectifying taxidermic exhibits and are being embraced by the international "Animal Rights movement" (we live in the time of the false flags).

So the Tierbefreier e.V. wrote in an issue where the editorial was dedicated to Art and Animal Liberation, bypassing any naming of the ongoing hyper-dominance of speciesism in art as a big factor amongst the oppressive tools of hegemonial anthropocentrism … :

"art history is taken up by Julia Richter in her article Nonhuman Animals in Man-Made Art. She builds a bridge from ancient cave paintings to modern, vegan alternatives to modern, vegan alternatives to classical artists' tools such as brushes and paints"

and

“Colin Goldner gives us an insight into the diary of an art philistine. He reports his experiences at art exhibitions and asks the question if art can be used for the liberation of of the animals*.”

and

“Unfortunately, the important topic of music is not addressed in the issue. However, we hope that in the course of 2021 we will be able to add an article on animal liberation music. For now, we hope you enjoy reading and viewing the artwork!”

source: https://www.tierbefreiung.de/pdf/tb110.pdf [accessed 17.08.2022]

… and that in the country which has the biggest and most ideological Nitsch-Fanbase within the left and the right of the political circus.

No critics at all? Far from the truth. But they are not as visible as they should be

Sadly in 2022 the only “broadly accepted activist” here who openly opposed the Nitsch-Scene: Andreas Hochhaus – who later changed his name to Andreas Bender (after a long fight against a German religious sect in his Animal Rights journal “Voice”) passed away. And what is quite embarrassing is that the obituaries by his own scene from the German Animal Liberation and Animal Rights movement didn’t even mention his important targeted activism and protests he used to hold in the late 1990ies against the Nitsch-Establishment in the Rhein-Main-Arts scene. He had also – and everybody back than knew that – covered the Nitsch-Speciesist-Orgies-Hype in his “Voice” magazine at that time. A shame that his activism in this area didn’t get any support.

* Nazisism stands for an allergy toward Nazis btw.

EDITION FARANGIS. Buchkunst und E-Publications.

Tiersoziologie, Tierrechtsethik and discussing > society, conflict and the anthropogenic dilemma.

Tierautonomie, ISSN 2363-6513

E-Reader: Gruppe Messel, ISSN 2700-6905

Edition Farangis: Animal Autonomy E-Reader, ISSN 2700-693X

Tschördy, Azadeh und Saline, ISSN 2751-6857

Antispe Ability (ISSN 2943-7725)
Anarcho-Supportsystem für Tierrechtlerinnen mit beHinderung

Antispe Ability (ISSN 2943-7733)
Anarcho Support System for disAbled Animal Rights Activists

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Säkularer Mystizismus, Bildschaffung und Kulturgeschichte/n

Philozoe, ISSN 2702-8178. An e-journal on image creation, mythologies and experiencing subjectivity.

Philozoe, ISSN 2702-816X. Ein E-Blätterwald über Bildschaffung, Mythologien und Subjektsein.

Simorghi, ISSN 2701-374X > Simorghi / سیمرغی a philosophical journal on secular mysticism and iranian culture

We are > the > Edition Farangis and the Gruppe Messel

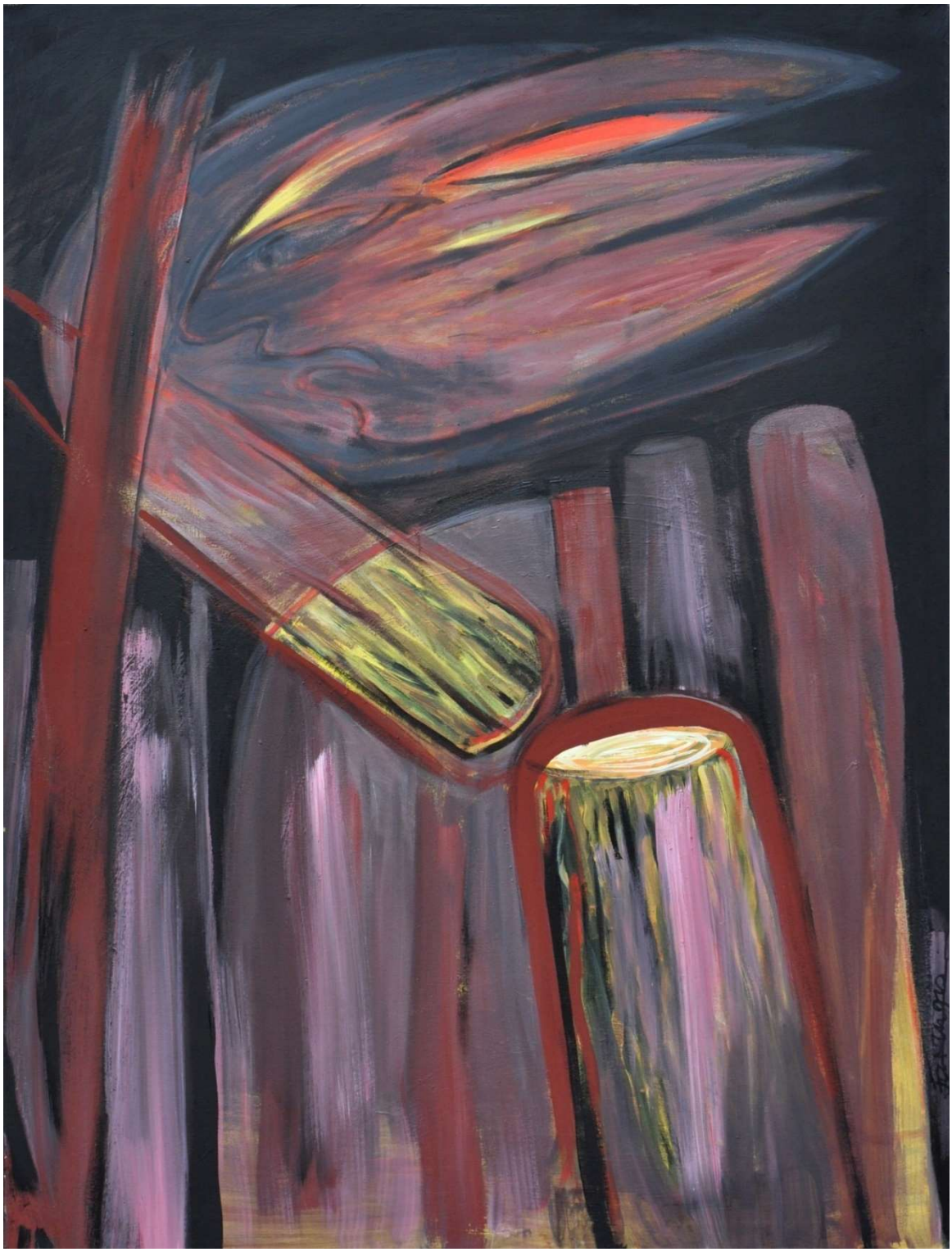
Farangis G. Yegane

Anna Margarte „Anni“ Prenzel geb. Denk

Miriam Yegane Arani

The multicolored dog by Farangis

Badge made by Farangis for an exhibit



From a triptych from Farangis’ Erinyes series

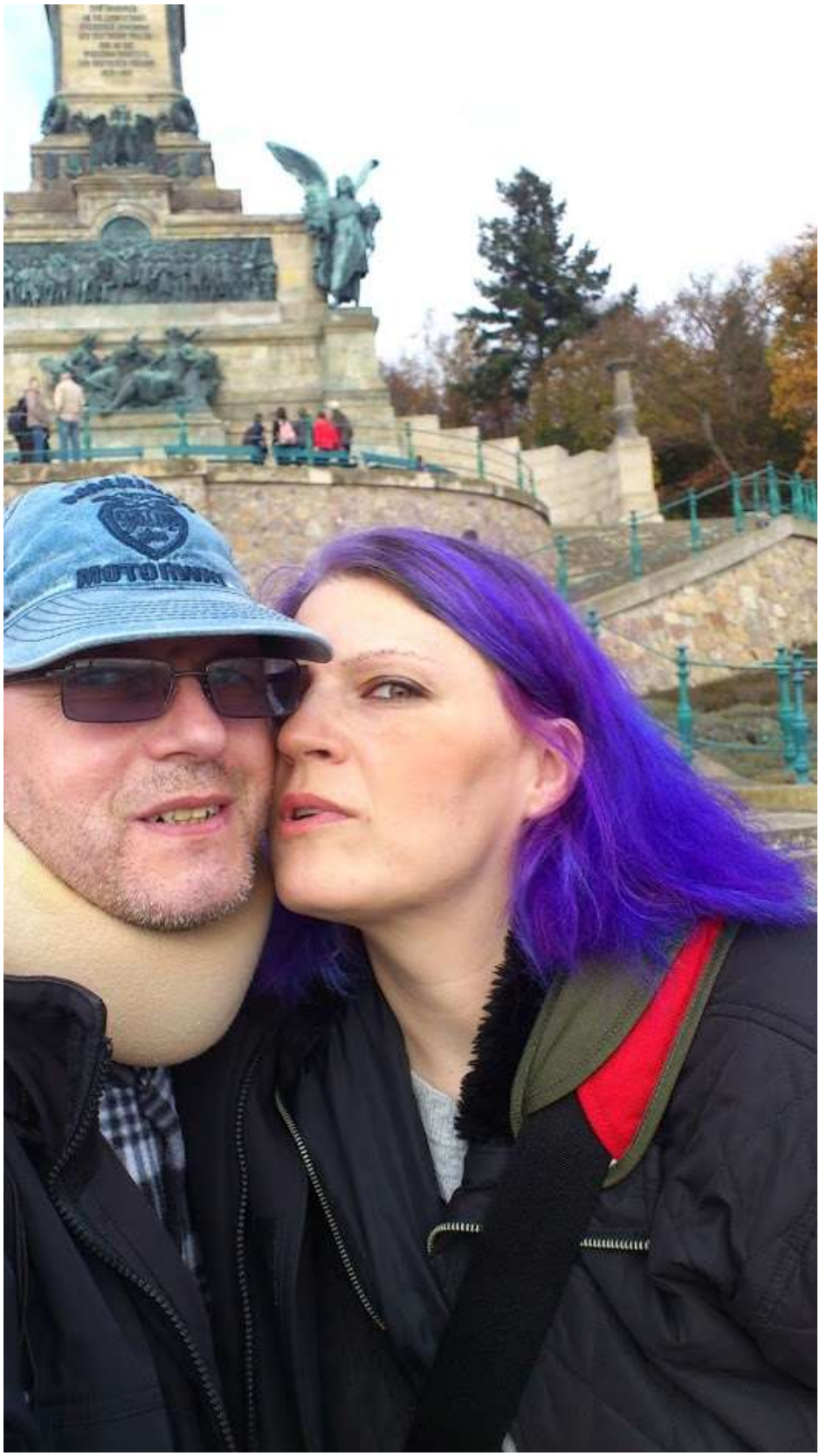
From the punk as a search for female autonomy series by Farangis

Azadeh Yegane Arani (cat family part of Yegane Arani's) and daughter of Saline Yegane Arani.

Saline and Mithras Yegane Arani (rabbit part of Yegane Arani family)

Palang and Bahman Yegane Arani (parakeet part of the Yegane Arani family)

Our former house in the Bundenweg 7, not existent anymore, has been torn down, we write about this in our autoethnographical journal.



Lothar Yegane Arani and Tschördy G.M. Yegane Arani, the editors

Woman and Fish in Sea by Farangis

Impressum

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Herausgeber:innen: Lothar Yegane Arani (Prenzel); Gita Marta Yegane Arani; Edition Farangis

Erscheinungsdatum: September 2024
Kontaktdaten: www.farangis.de
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